

# FOOTPRINTS *Of* MUHAMMAD

○ RECONSTRUCTION OF THE CALENDAR

○ Hegira Calendar

○ Verification of the Dates

○ The Lost Calendar

○ Location of Other Events

**Fazl ur Rehman Shaikh**



# **FOOTPRINTS OF MUHAMMAD**

*(a research work on locating the events  
of the lifetime of the Prophet)*

**Fazlur Rehman Shaikh**

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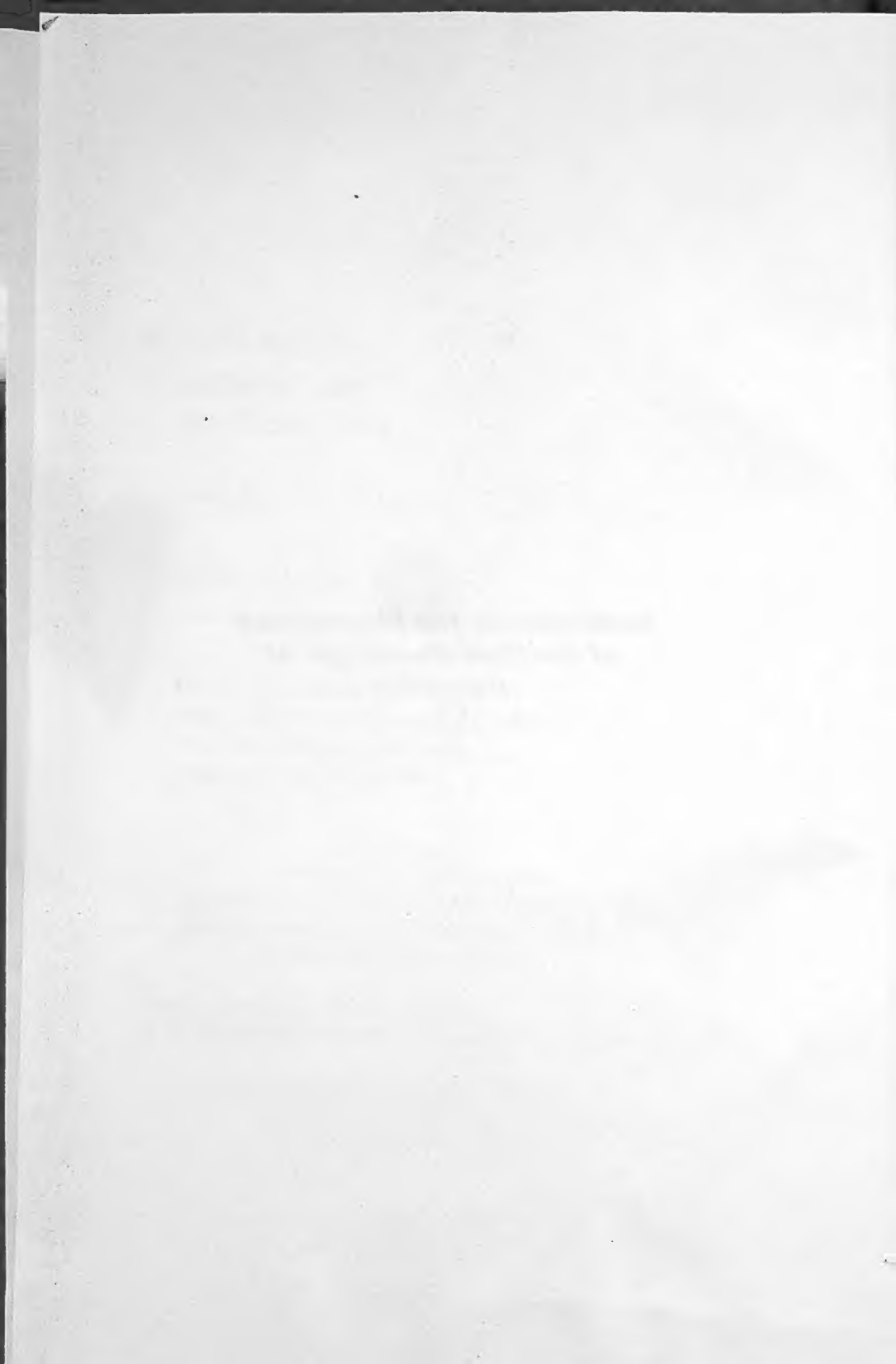
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***Dedicated to the biographers  
of the Final Messenger of  
Humanity***





## PREFACE

It is now fourteen centuries since we first conceived our calendar and it has been doing well. Why should we re-open the closed chapters of history and impose on ourselves the uncalled for burden of reconstructing it all over again? Why did the writer feel that this should be done? The reader will naturally demand an answer to these questions before a decision to peruse this work.

In the course of his private studies on the life of the Prophet (pbuh), the writer came across varying reports about the date of his birth in the Julian calendar and wondered why none could work out the exact date while he was the nearest to us of all the Prophets in the point of time. Were the materials too meagre, or the task too difficult, or simply were we not sufficiently interested? It broke his heart that we were in darkness about when the Final Messenger took the first breath of life despite his being the most historic of all the Prophets that ever walked this planet and despite availability of vast details of his life. Inwardly a voice was telling him: It could not be an impossible task. Somewhere in the vast storehouse of biographical and traditional literature there must be surely some clues which may successfully lead one to enlightenment from this age-old darkness. Right or wrong - some people have done something and left their findings for the posterity to accept or reject. There must be some good basis from which these devoted few started their work and that must be sufficient enough for arriving at some results. May be they applied reasoning and intelligence of their own to crack the nut and because of tackling the problem in their own individual style arrived at different results. Led by this idea and constantly urged by the inner voice, the writer incompetently dived into the task.

Quickly it dawned on him that the Hegira calendar promulgated much after the Prophet was in no way helping him to the solution of the vexing problem. The months the biographers were mentioning could not simply be the months of the Hegira calendar which was non-existent then but must be the months of the calendar which was actually used by the then people. It also occurred to him that of the calendar prevalent during those days none was having enough information on how it worked, although it was sure that they occasionally inter-stitched an additional month in their lunar year for synchronizing its passage to that of the solar. The available reports being divergent and mostly guess works - finding out of the locations of these months was well-nigh impossible. A stumbling block - formidable to surmount though it looked, the spirit was not willing to give up.

Slowly he gathered information and acquainted himself with the various styles of intercalation. The then people could roughly adjust the passage of the two years in a course of thirty one years by arresting the lead of the lunar years over that of the solar by occasional intercalation of additional months. But then the problem was not over there. For reconstructing the lost calendar the big question arose: When did they do the last intercalation in the lifetime of the Prophet? This vexed the writer for many days as it did the earlier workers. After months of ceaseless search the writer one day stumbled upon the key. In his Farewell Pilgrimage the Prophet stated "*Time has come back to its original state which it had when Allah created the Heavens and the Earth*" (Bukhari Vol 6, p 148) and the eleventh century astronomer-mathematician al Biruni decoded the message by explaining that the lunar months of their calendar, displaced from their original places by intercalation, had by then come back to the normal positions (Sachau: Chronology, pp 73, 74). This was the key to the whole issue. Before this moment the writer was in darkness as to when they did the last intercalation.

Now the reader may wonder how this simple statement which looked so dull in expression and apparently conveying no meaning to



the common ear could be the key to unlock the centuries-old puzzle and how could it lead us to the correct date of his birth.

The Prophet conquered Mecca in 8 H. But he did not do the Pilgrimage then, although commandments for Pilgrimage (*al Qur'an* 3:97) had already descended by then. In 9 H too, he did not do it; instead he sent Abu Bakr for the same. Why? Because the month of Pilgrimage was till then in the wrong place. In 10 H he personally conducted the Pilgrimage and informed the people that the months had by then come back to the normal positions. The people also called this Pilgrimage by the epithet the *Correct Pilgrimage* because in that year the month of Pilgrimage had come back to the correct position which had been disturbed by the practice of intercalation. Now, if the location of Dhul Hijja was not correct in 9 H, how could it be correct in 10 H? Such a change was simply impossible unless there was at the end of 9 H an intercalary month after the month of Pilgrimage. In his address to the people the Prophet, drawing authority from the Word of God, also stated that intercalation was an act of infidelity (*al Qur'an* 9:37). Thereafter the people abandoned this practice. Therefore this statement has clearly and surely landed us to the conclusion that there was an intercalation at the end of 9 H and that was the last.

Once we know this location we may fit the preceding intercalary months in the ways dictated by the requirements of the various systems of intercalation. In the process we may generate a number of possible cases each becoming a calendar. Nevertheless singling out of the true calendar which was operative then will not be a problem, for we have sufficient data at hand to attest the process. For thirty-six events of the lifetime of the Prophet the biographers had laboriously collected from the memories of the people the dates along with the week-days. We may test each calendar with these and identify the one which can agree with these reports. Only the calendar operating during those days will agree with the information passed on by the earlier generations. Once we thus identify the calendar it will help locating in the Julian calendar not only the date of his birth

but also all the other events of his lifetime. In view of the avenue opened by the message of the Prophet the writer considered it to be the key to the whole issue. This discovery raised his enthusiasm and he became more confident of success in tracking down all the events of his entire life-span.

In the course of the work many facts hitherto unknown to us came to light. One such fact was that in the reckoning of the then people the first ten years of the Muslim era consisted of 123 months while our present Hegira calendar took into account of only 120 months, thereby the Hegira months lagged behind their Pagan counterparts by one to three months - necessitating us to re-write the whole chronology of the first decade. When our scholars and historians looked up the biographical dates in the Hegira calendar and when it failed to reveal the reported week-days, ignorant of the fact that they were looking up in the wrong frame of reference, they hastily jumped to the conclusion that our classical biographers were inaccurate. In extreme desperation some one even cried out in anguish that *"in the chronological description of almost all the important events, there are apparent contradictions and variations on such a vast scale that these narrations can hardly be regarded as history. Neither the days tally with the dates, nor the months coincide with the seasons; and one is simply left with the only conclusion that most probably all the details were simply fabrications or pious intellectual exercise on the part of the early preachers of Islam who were too innocent to visualize that their versions might be scientifically examined at some later stage of history"* (Bedar Arab Calendar, p 2).

Others, less scrutinizing type, quickly and unhesitatingly concurred the events of the most active part of the Prophet's life to the Hegira calendar, and ultimately to the Julian calendar and worked out the dates, while the events might have occurred one to three months prior to the period they thus worked out. Then there arose other scholars and historians who would not but apply the strictest of the test and who would not accept any calendar but with intercalation.

The conflict grew. One group maintained that a particular event occurred in x month of the Julian calendar while the other contended that it occurred in the y month. The common man was in the lurch; he simply did not possess the know-how to justify rejection or acceptance of any. The confusion has been reigning supreme for the last three centuries - ever since concordances of the Muslim and Christian eras appeared on the scene.

Until and unless the Pagan calendar was dug out from the debris of the Past, the conflict was bound to continue. The writer, therefore, felt that whatever his private studies revealed should be made public even if that will amount to re-opening of the closed chapters of history. Hence this work.

In his work the writer had been immensely benefitted by the works of Janab Ishaqun Nabi Alvi and Dr. Hamidullah. Although he could not agree with the approach and conclusions of the former, his work forewarned the writer about the possible pitfalls to be avoided. His collection of data from the biographical works, especially those from Ibn Habib, saved the writer from much of the burden of fresh collection of his own. Professor Hamidullah's article on *Nasi* greatly enlightened the writer and threw a beam of light under which he walked till the end of the work. With this savant the writer corresponded once or twice in the while and intimated his findings for his valuable comments. But may be because of his engagements or health conditions he could not spare the time thereof. In the last letter (May 1993) he expressed his apprehensions that the writer had seemingly rejected his theories on the *Nasi* while the position was the other way round. The writer could not but accept some of his propositions but differed only in the practical approach to the problem. Unwittingly the writer lightly passed over some of his very crucial statements on the methodology of intercalation which could have been adopted by the then people and departed therefrom. That had led him to the solution of the problem. Had he read the savant's words very carefully and had not unknowingly departed from it, he would have remained trapped in the age-old labyrinth and could not have arrived

at the truth of the calendar. Later the writer realised that it was an inspired mistake. Also the writer kept himself in touch with Dr. A.R. Bedar - another savant who translated and edited Alvi's work into English (and who kindly furnished a copy of the same to the writer). He showed a lively interest in the writer's work and made valuable queries. To these scholars the writer owes a lot.

Besides these, the writer must gratefully acknowledge the assistance rendered in locating and collecting materials for his work by some of his friends, namely, Amir Khan, Naziruddin Ahmed, K.M. Sahir, Shihabuddin Qureshi and A.R. Khan, IAS - all of his native place and Janab Abdur Razak of Bombay, Janab Rahmatullah Sheriff of Hyderabad and Mrs. Nigar Noamani of New Delhi. Also he would like to record his indebtedness to Shri Ram Kumar Sangroula and Shri S. Chaoba Singh who took the pains of computerizing the work, but for whose help the work could not have seen the light of the day so soon. Lastly he must acknowledge his gratitude to Janab Sajid Ali of M/s Adam Publishers who fell a prey to the prophetic spell, picked up the book and heartily shouldered the entire publicational burden. The writer does not know how to express his gratitude to these people. His only wish is that Allah reward them bounteously.

In presenting the work, the hours of conjunction had been worked out by an approximate astronomical formulae while the work could be more complicated and intricate than what meets the eye and deserves a more thorough treatment. The revolutionary motion of the moon around the planet being never uniform in speed - sometimes faster and sometimes slower - the moment of conjunction would require separate calculation for every month from year to year. The commencement of the lunar month, being intimately connected with the hour of sunset at the particular meridian, is again another complicated astronomical work. In the present work, the hours of sunset worked out for the present century had been used. Here our astronomers may take over and give a finishing touch to the work.

Despite his best endeavour, inaccuracies may abound in the writer's collection of data from the biographies, traditions and subsequent works. There may also be other events or dates which he could not catch hold of. The reader may make up such deficiencies and shortcomings by correcting the inaccuracies and bringing in the left-outs.

Also there may be lacunae in the writer's reasoning and flaws in his judgment which the reader should never lose sight of. Wherever these are detected the reader has the full right to apply his own intellect and come up with more lasting and acceptable judgment for a truer conclusion.

With this humble work, the writer believes that the difficulties facing us these fourteen centuries in tracking down the footprints of the humanity's Final Messenger only because of the conflicts in the chronology have now been surmounted and we have come closer to the truth. If our historians, astronomers and scholars join hands, the final word on the chronology may now issue.

O Allah, shower Thy choicest blessing upon the Prophet, members of his family and the Companions. Amen.

Imphal,  
June 15, 1995

Fazlur Rehman Shaikh

## Special abbreviations used in this work

AC	After Christ
AF	<i>Aamul Fīl</i> (the era of the Elephants)
AH	After Hegira (reckoning without considering <i>nasis</i> )
BH	Before Hegira (Hegira reckoning extended backwards beyond the epochal date of July 15, 622 AC)
H	Hegira (reckoning where the use or non-use of <i>nasis</i> is not identified)
HE	Hegira Era (reckoning with <i>nasis</i> )
JML	Jamadil Ula
JMR	Jamadil Ukhra
M	Month
MHR	Muharram
RBL	Rabiul Awwal
RBR	Rabiul Akhir
RJB	Rajab
RMD	Ramadan
Seq	Sequence
SFR	Safar
SHB	Sha'ban
SHW	Shawwal
YM	Year of Mission
ZLH	Dhul Hijja
ZLQ	Dhul Qa'da



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# CHAPTER 1

## 1. CONFLICTS AND CONFUSION

In the chronological analysis of the early history of Islam apparent conflicts and confusions abound in such a vast scale that one can hardly locate in the Julian calendar any of the events of the lifetime of the Prophet (peace and blessings be upon him) for fixing them in a historical time-frame.

On the historic date of emigration of the Prophet from Mecca to Medina which took place on the twelfth of Rabiul Awwal the locations assigned in the Julian calendar by the various authorities are:

Dr. Hamidullah	31 May 622 <sup>1</sup>
Sir William Muir	28 Jun 622 <sup>2</sup>
Abdul Hamid Siddiqi	20 Sep 622 <sup>3</sup>
Abdullah Yusuf Ali	22 Sep 622 <sup>4</sup>
Edward Mahler	24 Sep 622 <sup>5</sup>
Ishaqun Nabi Alvi	22 Nov 622 <sup>6</sup>

On the battle of Uhud which was fought in Shawwal of the third year of emigration Caussin de Perceval says it was on 26 Jan 625<sup>7</sup> while Maxime Rodinson maintains that it was on 23 Mar 625<sup>8</sup>.

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1. Islamic Review, Feb 1969, p 10

3. Siddiqi: Life, p 129

5. Ibn Sa'd: Tabaqat, Vol 2, p 2, footnote

7. Ameer Ali: Spirit, p 70, footnote

2. Muir: Life, p 168

4. Yusuf Ali: Holy Qur'an, p 1078

6. Burhan, Oct 1964, p 207

8. Rodinson: Muhammad, p 195

Worst still is the case of other earlier events, as for instance - the birthday of the Prophet. Nearly a dozen dates are reported, almost every authority differing from the other, as mentioned below:

Washington Irving	Apr 569 <sup>9</sup>
Dr. Hamidullah	17 Jun 569 <sup>10</sup>
Habibur Rahman Khan	9 Dec 569 <sup>11</sup>
Zafrullah Khan	20 Apr 570 <sup>12</sup>
Caussin de Perceval	20 Aug 570 <sup>13</sup>
Syed Ameer Ali	29 Aug 570 <sup>14</sup>
Salman Mansur, Sulaiman	15 Apr 571 <sup>15</sup>
Dr. Aloys Sprenger, Mahmud Pasha Falaki	20 Apr 571 <sup>16</sup>
Abdul Hamid Siddiqi	22 Apr 571 <sup>17</sup>
Muhammad Akbar Khan	23 Apr 571 <sup>18</sup>
Abdur Rahman Shad	29 Apr 571 <sup>19</sup>

### 1.1 Genesis of the Confusion

What is the genesis of such wide-scale differences ? Why everyone arrives at different results?

The obvious reason is: Our ignorance of the true form of the pagan calendar. In support of which we may quote al Biruni who recorded "*As regards the eras of the Arabs and their months, how they intercalated them, and in what order they arranged them in pagan times, this is a subject utterly neglected. The Arabs were totally illiterate and as the means for the perpetuation of their traditions, they relied solely upon memory and poetry. But afterwards, when the generation of those who practised these things died out, there was no further mention of them. There is no possibility of finding out such matters.*"<sup>20</sup>

- 
- |  |   |
|--|---|
| 9. Ghulam Mustafa: Biswanabi, p 375, footnote  | 10. Hamidullah: Rasulullah, p 1           |
| 11. Burhan, Apr 1965, p 236                    | 12. Zafrullah: Muhammad, p 12             |
| 13. Muir: Life, p 5                            | 14. Ameer Ali: History, p 7               |
| 15. Sulaiman, Salman: Mercy, Vol 1, p 409      | 16. Mirkhond: Rauzatus Safa, Pt II, p 88; |
| 17. Siddiqi: Life, p 39                        | Shibli: Sirat, Vol 1, p 171               |
| 18. Ghulam Mustafa: Biswanabi, p 370, footnote |   |
| 19. Shad: Adam, p 139                          | 20. Sachau: Chronology, p 138             |



When in the days of al Biruni, who was only four hundred years away from the Prophet, the prospect of finding out something concrete about the pagan calendar was so grim, how grimmer it would be in the centuries following him! Nevertheless the scholars never lost heart in gleaning the facts from the past and even if they were not able to come up with something documentary they never failed to guess on the possibilities. Let us now discuss the views of some of the authorities in this regard for tracking down the root cause of our confusion.

Dr. Sprenger says that intercalation in the ordinary sense of the word was not practised at Mecca, and the Arab year was purely a lunar one, performing its cycle regularly and losing one year in every thirty-three.<sup>21</sup> Falaki also appears to have followed this view as his results indicate.

As against this, there are other views that the pre-Islamic calendar was luni-solar in nature and the pagans resorted to occasional intercalations to bring the lunar years in line with the solar.

According to Lane, the Arabs did not resort to the thirteenth month intercalation but regularly added eleven days every year at the end of the lunar years.<sup>22</sup>

Perceval was of the view that the ancient Arabian year consisted of twelve lunar months, but about 412 AC the Arabs introduced a system of intercalation, whereby one month was intercalated into every three lunar years.<sup>23</sup> He placed three *nasis* in the Medinan decade as follows:

	Location	Julian period
1.	At the end of 1 H	8 Apr - 7 May 623
2.	-do- 4 H	4 Apr - 4 May 626
3.	-do- 7 H	2 Apr - 30 Apr 629

21. Hughes: Dictionary, p 214

22. Islamic Review, Jun 1956, p 36

23. Islamic Culture, Apr 1947, pp 146, 147

Muir and Maulana Shibli also appear to have followed Perceval in this regard.

Muhammad Asad, the Quranic scholar however holds that the Arabs synchronized the passage of the two years in a course of eight years. Commenting on a Quranic verse he says: In their endeavour to obviate certain disadvantages for their trade caused by the seasonal rotation of the lunar months, the pagan Arabs used to intercalate a thirteenth month in the third, sixth and eighth year of every eight year period, with a view to making the lunar calendar more or less stationary, and thus roughly corresponding to the solar year.<sup>24</sup>

As per Haji Khalifa the pagans followed the Jews' system of 19 years cycle of intercalation wherein seven intercalary months were added in the course of the cycle.<sup>25</sup>

According to al Biruni nearly two hundred years before Islam Hudhaifa, the first Arab intercalator had taken the system of intercalation from the Jews who intercalated nine months in twenty four years and in consequence their months were fixed and always came at their proper times. That state continued till the Farewell Pilgrimage of the Prophet.<sup>26</sup>

The Russian astronomer Tsybulsky also holds similar views. He says that the pre-Islamic Arabs adopted a luni-solar system in which the year was counted according to the Sun, and the months - according to the Moon. The lunar year being shorter than the solar by nearly eleven days, they observed the lag between the two and added an additional month to the lunar year every time the difference amounted to a whole month. Consequently in a cycle of twenty four years there were nine intercalated years.<sup>27</sup>

In the opinion of Dr. Hamidullah the Arabs adopted a 30 year cycle of intercalation and used to add an additional month at the end

24. Asad: Message, p 264, footnote 54

25. Islamic Culture, Apr 1947, p 145

26. Sachau: Chronology, p 14

27. Tsybulsky: Calendars, p 13

of every three lunar years up to the thirtieth year and another one at the end of the thirty-first.<sup>28</sup> His opinion appears to be in constant evolution. Earlier he thought that intercalation took place regularly every third year apparently following Perceval and believed that there were intercalations at the ends of third, sixth and ninth years of migration. Then around 1972 he thought that intercalations were at the end of third, fourth, sixth and ninth years.<sup>29</sup>

Some of the classical biographers too believed that the pagans followed a luni-solar calendar by periodically reconciling the progression of the two years while they differed about the intervals of intercalation - every year according to Ibn Ishaq, every two years according to Ibn Habib, Azraqi and Abu Ubaid and every three according to Mas'udi.<sup>30</sup>

Dr. Hashim Amir Ali, the eminent Quranic scholar, also holds that the pagan calendar was luni-solar in nature and maintains that their new year began with the new moon of Muharram more or less around the autumnal equinox. Consequently the two annual pilgrimages of *Hajj Akbar* and *Hajj Ashghar* invariably fell around August-September and March-April; and the four sacred months of the Arabs always oscillated over the following Julian months:

Rajab,	the month of lesser Pilgrimage	:	Mar-Apr
Dhul Qa'da,	the month preceding the greater Pilgrimage	.	Jul-Aug
Dhul Hijja,	the month of greater Pilgrimage	.	Aug-Sep
Muharram,	the first month of the year	:	Sep-Oct

Conforming to such assignment and presuming that the Prophet in his sagacity actually left the city of Mecca only in a sacred month in order to avoid possible hunt-out and clashes he placed the emigration in Muharram of the pagan calendar which he prefers to call as *Downstream calendar*, against Rabiul Awwal of the retrospectively reconstructed Hegira calendar which he calls *Upstream*

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28. Islamic Review, Feb 1969, p 10

29. Ali: Upstream downstream, p 23

30. Islamic Review, Feb 1969, p 11

*calendar* - both being concorded against Sep-Oct 622. He counted the Hegira era from the first of this pagan Muharram and inserted three intercalary months in the Medinan decade in the *Downstream calendar* against the following periods.

	Location of the intercalary months	Corresponding Julian period	Corresponding month in Upstream calendar
1.	At the end of 2 H	22 Aug - 20 Sep 624	RBL 3 AH
2.	-do- 5 H	20 Aug - 17 Sep 627	RBL 6 AH
3.	-do- 7 H	27 Aug - 25 Sep 629	JML 8 AH

He further believes that the fourth intercalation due at the end of the tenth year (24 Aug - 22 Sep 632) against Jamadil Ukhra 11 AH had been abandoned following Prophet's abolition of intercalation.<sup>31</sup>

Differing from such views there are others who hold that there were two calendars simultaneously operating in the Arabian peninsular. Winckler, D. Nelson, M. De Sacy and Ishaqun Nabi Alvi belong to this category. Apparently they relied heavily on Mas'udi according to whom Mecca and Medina had two different calendars.<sup>32</sup>

Alvi did an extensive work and covered nearly all the major events of the lifetime of the Prophet. He asserts that there were two parallel calendars - one with occasional intercalation operating in Mecca and the other without intercalation operating in Medina, both however using common names of the months. The Muhajirs referred to the Meccan calendar and the Ansars to the Medinan giving rise to the apparent conflicts in the reports. In his analysis Alvi attempted to reconcile such conflicts with a major thrust to corroborate the placement of the events to the reported climatic conditions of the days and assigned a Muharram in the Meccan and a Rabiul Awwal in the Medinan calendar against (13 Sep - 12 Oct 622). The Medinan calendar continued in the normal sequence of the months without intercalation while the Meccan incorporated four intercalary months during the ten Medinan years as shown below:<sup>33</sup>

31. Ali: Upstream downstream, pp 34, 35      32. Bedar: Arab Calendar, p 13

33. Bedar: Arab Calendar, pp 35, 39, 41, 46

	Location of the intercalary months		Corresponding Julian period	Corresponding month in Medinan calendar
1.	At the end of	1 H	2 Sep - 1 Oct 623	RBL 2 AH
2.	-do-	4 H	30 Aug - 27 Sep 626	RBR 5 AH
3.	Between MHR and SFR	6 H	18 Oct - 15 Nov 627	JMR 6 AH
4.	-do-	9 H	14 Oct - 12 Nov 630	RJB 9 AH

The diversity of opinions as has been discussed in the foregoing paragraphs only indicates that our knowledge on the calendrical practice of the Arabs of that age is not yet firm and adequate enough for anyone to say anything definite.

Secondly, though the early Muslims followed the pagan calendar and all their narrations were with reference to it, with the promulgation of the Hegira calendar during the Caliphate of Umar retrospectively from the emigration of the Prophet, some of the then surviving Companions had apparently started referring to the new system by converting the pagan months to the corresponding Hegira ones while other Companions continued to refer to the old one. By the point of time when the Caliph instituted the new Islamic era majority of the Companions were still alive; and they continued to live many years more. It was during their lifetime that the reminiscences of their blessed association with the Prophet were passed on to the succeeding generations who were not lucky enough to have seen him in person. By then the old calendar which was operative up to the Farewell Pilgrimage was no more in use. All references were then to the newly conceived Islamic calendar. The old system was being fast forgotten and buried in oblivion while the new one was a daily encounter and a big presence. Would the Companions continue to relate their stories to the old calendar which had been completely detached from the usage of the new generation in preference to the new one which had already established its identity and was to become a permanent frame of reference for all the Muslims and for all the time to come ? It appears that at least some of the Companions had switched over to the new system and started narrating the stories of their past in terms of the new calendar.

Adding further complications the classical biographers too had made not wholly successful attempts to convert the pagan references to the Hegira, and *vice-versa*, without fully knowing their inter-relationship. (Instances of this kind we shall come across in plenty in course of this study). Unfortunately none, neither the Companions nor the biographers, mentioned the frames they were referring to.

Because of such innocent manipulations the names of all the twelve Arabian months had ubiquitously showed up here and there in the biographical works throwing the historical perspective in a disarray. In subsequent works, people confused and mistook the reference to one frame for the other and arrived at erroneous concordance in the Christian calendar.

Thirdly, the classical biographers often incorporated alternative dates about the same events following the inaccurate narrations floating around the time of compilation of their works. The later-day scholar judges the worth of each report according to his own opinion, chooses what fits his own criterion and works out the concordance giving rise to various Julian dates for the same events in the modern works.

Our confusion in the chronological analysis of the early days of Islam thus arose only because of:

- (a) inadequate information at our hands of the true form of the pagan calendar and its correct relation to the Hegira calendar,
- (b) narrators' mixing up of the frames of references and later-day scholars' mistaking of the months of the pagan calendar for those of the Hegira and *vice-versa*, and
- (c) incorporation in the classical biographical works of many inaccurate traditions current in the days of their compilation.



The plight of any serious historian can be well imagined then. Hard will be the task and worst the confusion when an acceptable sequence of the events is attempted. For a rewarding endeavour the true form of the pagan calendar must first be ascertained, its relation to the Hegira calendar established and the months appearing in the classical works be identified as to what frame they belonged to. Then only, the events can be located precisely in any frame of reference. All attempts before this will only yield misleading results - a few instances of which we have mentioned a short while ago.

## CHAPTER 2

### 2. EARLIER WORKS IN RETROSPECT

Of those who attempted reconstruction of the lost calendar special mention may be made of Caussin de Perceval, Ishaqun Nabi Alvi and Dr. Hashim Amir Ali.

Perceval was an authority whose dates had been heavily drawn upon by the later-day writers and scholars. He published his thesis in French in the *Journal Asiatique* of Paris in April 1843. This was translated into English and flashed in Islamic Culture of Hyderabad in April 1947 under the title *Notes on Arab calendar before Islam*. Alvi published his works in the form of articles from May to December 1964 in the monthly Urdu magazine *Burhan*. These were later edited and translated into English by Dr. A.R. Bedar and published in 1968 under the title *The Arab calendar prevalent during the lifetime of Muhammad*. Amir Ali published his works in 1977 under the title *Upstream Downstream Reconstruction of Islamic Chronology*.

Notwithstanding serious flaws and short-comings their theories were in themselves interesting. It will be worthwhile to discuss them in a nut-shell as it will bring the reader face to face with the practical aspects of calendar-framing and acquaint him more with the ideas involved in it.

#### 2.1 Perceval's thesis

Perceval's thesis and the supporting arguments were fairly

lengthy. The following is an attempt to synopsise it in a few paragraphs.

It is apparent, says Perceval, that in ancient times the year of the Arabs was primarily the vague lunar year. Their months had no permanent connection with the weather; and their names were different from those current in the time of the Prophet (pbuh). The beginnings of their year and the dates of their Pilgrimage, being brought forward eleven days every year, revolved round the seasons in successive years.

About two centuries before Islam, the Arabs, being inconvenienced by the Pilgrimage falling due in seasons of scarcity, adopted the luni-solar calendar involving the intercalation of a thirteenth month with a view to placing their Pilgrimage in or about autumn when provisions were abundant; for the season of harvesting fruits, the staple food of the Arabs, ends in their country at the beginning of September. They, at the same time, gave to their months a series of names — some representing the seasons and others their religious gatherings.

But receding through the past fourteen centuries in regular succession of the current lunar months one finds that the Prophet's Pilgrimage at the end of 10 H fell not in autumn but about the approach of spring in the beginning of March 632 AC. If the intercalation practised by the Arabs was the 19 or 24 year system, argues Perceval, this change would not have come about. But this can be explained away as natural acceleration of the lunar year if it is assumed that the Arabs regularly intercalated one month every three years.

So concurring the Farewell Pilgrimage of Dhul Hijja 10 H to March 632 AC and placing one *nasi* at the end of 7 H and thereafter at the gap of every three years Perceval worked out a calendarical table for the preceding 220 years and arrived at 413 AC when the Pilgrimage, according to his formula, corresponded to October 21 - the first year of intercalation starting by November 21, 412 AC with

the first *nasi* falling against (November 10 - December 8, 413) at the end of the year. The process incorporated 70 *nasis* before the *Hijra* and three in the Medinan decade. He also asserted that 10 H should have been an intercalary year but for abolition of the system by the Prophet.

Discussing about the probable meanings of the Arab months as tied to them by the ancient people, he says that initially when the people adopted those names there was some link between some of them and the seasons tracing out etymologically that the word *Rabi* means verdure and the vernal rain, *Jumada* implies cessation of rain and setting in of drought and *Ramadan* conveys intense heat. When the Arabs switched over to the luni-solar system in 412 AC, asserted Perceval, they located these in the appropriate seasons of the year. Therefore in his reconstruction, in the first year (412 - 413 AC) he corresponded *Rabiul Awwal* to January-February, the months of rain in Arabia, *Rabiul Akhir* to February-March, the months of vegetation, *Jamadil Ula* to March-April, the months when rain becomes rare, *Jamadil Ukhra* to April-May, the months when drought begins to be felt, *Ramadan* to July-August, the months of intense heat of summer and *Dhul Hijja* to October-November, the months of equable weather for Pilgrimage.

For the triennial embolism he advocated, he quoted the authority of Mas'udi and Abul Fida and alleged that these historians seemed to have naively accepted and transmitted whatever tradition handed over to them. In examining the results accruing from the triennial intercalation, says Perceval, one may surmise that very probably such was the practice followed by the Arab intercalators.

He was also aware that this simple and rough system could not exactly synchronize the passage of the Arab year to that of the solar but would create a lag of a little more than 3 days in every three years. Therefore the relation between the two would go on diverging year after year. Although for about 30 years, the space of one generation, the divergence would not be so wide as to render ridiculous the

designations of the months with respect to the seasons, finally the connection between them was bound to disappear.

As a corroboration of his thesis Perceval points out to a historical reference of 541 AC when in a meeting of Roman Generals convened at Dara by Belisarius to discuss a plan of campaign two officers who commanded a corps formed of Syrian troops declared that they could not march with the main army against the town of Nisibius, alleging that their absence would leave Syria and Phoenicia an easy prey to the raids of the Almondar Arabs (al Mundhir III). Belisarius showed these two officers that their fears were groundless, because they were nearing the summer solstice, a time when the pagan Arabs used to devote two whole months to the practice of their religion, abstaining from any bellicose act whatsoever.

Perceval believed that this was evidently the time of Pilgrimage wherein the pagans completely abstained from warfare. His calendar could match with this by giving the date of Pilgrimage in 541 AC around the summer solstice.

Perceval found still further corroboration in two more biographical references of weather conditions in the time of the Prophet. The first, in the year of *Hijra*, the Prophet arrived at Medina in the middle of Rabiul Awwal; the heat was then *very inconvenient*. Agreeing with this the middle of Rabiul Awwal in his calendar coincided with the first days of July (622 AC) which were the hottest days of the year. The second, in the 5th year of *Hijra* while besieging Medina in the battle of Khandaq, the allies faced in Shawwal extreme cold and inclemencies of weather. His calendar could throw up the month of Shawwal against January-February (627 AC) which were the months of rain in Arabia.

Supported by this dual historical corroboration to his calendarical hypothesis, Perceval assumed the latter to be a proved fact.

After a synopsis of Perceval's thesis one may now proceed to examine its validity.

The first objection to his thesis was his assertion that the Arabs adopted intercalation as well as the new designations of their lunar months about 200 years before Islam.

Dr. Hamidullah's article shows that the practice of intercalation in Arabia could not be less old than 450 years before Islam as we shall discuss in more detail in paragraph 7.1. Here it will suffice to say that of the Arabs Malik bin Kinana was the first to hold the office of intercalator while, however, Perceval maintains on the authority of Muhammad Jarkasi that the first was Amir bin Tha'laba, the grandson of Malik bin Kinana. From Abu Thumama, the last to hold this office to Amir bin Tha'laba there were eleven generations according to al Biruni. Considering thirty years for a generation, intercalation appears to be in operation at least for 330 years before its abandonment in 632 AC. How then Perceval could contend that it was more than one century later ?

Secondly, while the Arab memory could preserve even the names of all their intercalators why did not they transmit the old names of their months if at all Mas'udi's assertion was correct? Was discarding of centuries-old names and adoption of new ones which affected not only the few holding the office of the *Nas'at* but the entire Arab people such an insignificant event that the vast traditional and historical records did not merit it mention anywhere? Mas'udi's - and, therefore, Perceval's - assertion is devoid of foundation.

Being satisfied with performance of his calendar under the regular triennial embolism Perceval wrote: *In the 51st year of the nasi it [- the Pilgrimage] fell very near autumn at the beginning of September, which is the fruit season in Arabia. The object in view had thus been attained during at least half a century.*

But it must be remembered that desiring to place their Pilgrimage in or about autumn, the Arabs had adopted embolism while according to him in the very first year (413 AC) it turned up on 21st October, they had to wait for nearly 50 years to get it in the autumnal equinox. Only in the 50th year of *nasi* (462 AC) it fell on the 21st September



never to return again but to drift away gradually - ultimately to arrive in March in 10 H (632 AC).

Had they wanted the Pilgrimage around the autumnal equinox, they could continue with their non-intercalary system for another four years (for in 416 AC the Pilgrimage would fall on September 18) and *then* adopt a system of intercalation which could fix the Pilgrimage around this point.

One cannot but wonder: Were the Arabs so ignorant as to wait for 50 years which they could easily achieve in 4 years? Perceval silently passed over this question.

In his Farewell Pilgrimage in Dhul Hijja 10 AH the Prophet stated that the lunar months displaced by intercalation had *by then* returned to the normal positions clearly indicating that the intercalary and non-intercalary months had coincided from that year and the position of Muharram (631 April 8 - May 9) in 10 AH was correct.

From November 21, 412 whence Perceval starts the first year of intercalation to April 8, 631 there were exactly 2701 lunar months (225 lunar years and 1 month). Therefore by placing a Muharram against (April 8 - May 9, 631) and receding backwards in the non-intercalary style one gets a Dhul Hijja against (November 21 - December 21, 412 AC) in the non-intercalary epoch. But in his calendar Perceval placed a Muharram there.

He did not explain how that Dhul Hijja had been transformed to a Muharram in the intercalary epoch. (The reader must remember that Perceval's theory of adoption of new designations of the lunar months was not supported by historical or traditional evidences).

Secondly, when it was clear and decisive from the statement of the Prophet that the courses of intercalary and non-intercalary years had coincided from the beginning of 10 H which was not possible unless there was an intercalation at the end of 9 H Perceval did not place a *nasi* at its end by merely saying *it does not seem likely that the 9th or the 8th were embolismic years*.

Perceval picked up one historical reference of 541 AC and two weather references in the Medinan decade to corroborate his calendar with historical and biographical evidences.

Inferring from the statement of Belisarius he says that there was a Pilgrimage on June 22 of that year. But he did not care to see that Belisarius could be speaking from hearsay. The words "a time when the pagan Arabs used to devote *two whole months* to the practice of their religion" showed Belisarius' ignorance of Arab culture and customs; for the Arabs had three months of truce in succession, not two. Only if Belisarius was speaking from mere information passed on to him, the discrepancy could be given a room.

In the true calendar, as we shall see in the course of this study, it was Safar and not Dhul Hijja that turned up in the summer solstice of 541 AC. Two years before, in 539 AC, the two months of truce, Dhul Hijja and Muharram turned up against April-May and May-June - a little before the summer solstice. Perhaps Belisarius meant that they were nearing the summer solstice *and were in* a time when the pagan Arabs used to devote their time to the practice of their religion, abstaining from all sorts of violence.

Locating the Pilgrimage here or there inferring from the mere statement of one not acquainted with the Arab culture and customs is like catching at straws which seemingly support one's views.

Of the weather references in the biographical works he picked up the mention of *inconvenient heat* during the month of emigration and *inclement weather* during the siege of Khandaq apparently because his calendar could throw up the reported weather conditions against them.

He ignored two other references available in 8 and 9 H - the expedition of 'Amr bin As to Dhat Salasil in Jamadil Ukhra 8 H when he experienced the severe cold of winter and Ghazwa Tabuk which took place in Rajab 9 H in an intensely hot season when the fruits had ripened. His calendar throws up September-October against the

former and October-November against the latter - which were not periods of extreme cold, and the season of ripening fruits and intense heat. He himself says, quoting Buckhardt, that harvesting season of fruits in Arabia ends in the beginning of September. For obvious reasons Perceval avoided these two references.

Apart from these loopholes and shortcomings, of 32 events covering up to 9 H his calendar could agree with the biographical reports on the week-days only in 7 cases *viz.* the Emigration, Ghazwas Sawiq, Banu Nadir, Badre Mawid, Banu Quraiza, Hunain and Tabuk as will be shown by the following table worked out with reference to his own calendar.

Acceptance of Perceval's calendar will be hazardous unless one dismisses as nonsense all the biographical information on the week-days.

		Traditional dates	Julian dates
		<hr/>	<hr/>
1.	Abraha's attack upon the Ka'ba	17 MHR 1 AF, SU	Jul 7, 570, MO
2.	Birth of the Prophet	2 RBL 1 AF, MO	Aug 20, 570, WE
		10 RBL 1 AF, MO	Aug 28, 570, TH
		12 RBL 1 AF, MO	Aug 30, 570, SA
3.	First revelation of the Qur'an	17 RMD 40 AF, MO	Jan 20, 610, TU
		18 RMD 40 AF, MO	Jan 21, 610, WE
		24 RMD 40 AF, MO	Jan 27, 610, TU
		17 RMD 41 AF, MO	Jan 9, 611, SA
		18 RMD 41 AF, MO	Jan 10, 611, SU
		24 RMD 41 AF, MO	Jan 16, 611, SA
4.	Mi'raj	27 RMD 51 AF, SA	Jan 28, 621, WE
5.	Emigration	12 RBL 1 H, MO	Jun 28, 622, MO
6.	Ghazwa Buwat	3 RBR 2 H, MO	Aug 6, 623, SA
		20 RBR 2 H, MO	Aug 23, 623, TU
7.	Ghazwa Talab Kurz bin Jabir Fihri	12 JMR 2 H, MO	Oct 13, 623, TH

8.	Ghazwa Yanbu	2 SHB 2 H, TH 14 SHB 2 H, TU	Dec 2, 623, FR Dec 14, 623, WE
9.	Change of Qibla	15 RJB 2 H, MO 15 SHB 2 H, TU	Nov 15, 623, TU Dec 15, 623, TH
10.	Ghazwa Badr	16 RMD 2 H, FR 17 RMD 2 H, FR/MO 22 RMD 2 H, WE	Jan 14, 624, SA Jan 15, 624, SU Jan 20, 624, FR
11.	Ghazwa Qarqaratul Qudr	1 SHW 2 H, FR	Jan 29, 624, SU
12.	Sariyya Ghalib bin Abdullah Laithee	10 SHW 2 H, SU 16 SHW 2 H, SA	Feb 7, 624, TU Feb 13, 624, MO
13.	Ghazwa Banu Qainuqa	15 SHW 2 H, SA	Feb 12, 624, SU
14.	Ghazwa Sawiq	5 ZLH 2 H, SU 22 ZLH 2 H, SU 25 ZLH 2 H, SU	Apr 1, 624, SU Apr 18, 624, WE Apr 21, 624, SA
15.	Ghazwa Dhu Amr	12 RBL 3 H, TH	Jul 6, 624, FR
16.	Ghazwa Uhud	7 SHW 3 H, SA 11 SHW 3 H, SA 15 SHW 3 H, SA 17 SHW 3 H, SA	Jan 24, 625, TH Jan 28, 625, MO Feb 1, 625, FR Feb 3, 625, SU
17.	Sariyya Abdullah bin Unais	5 MHR 4 H, MO 23 MHR 4 H, SA	Apr 20, 625, SA May 8, 625, WE
18.	Ghazwa Banu Nadir	12 RBL 4 H, TU	Jun 25, 625, TU
19.	Ghazwa Badre Mawid	1 SHB 4 H, TH 20 SHB 4 H, WE	Nov 8, 625, FR Nov 27, 625, WE
20.	Forged Document of Ahle Muqanna	3 RMD 5 H, FR	Dec 29, 626, MO
21.	Ghazwa Khandaq	10 SHW 5 H, TH 29 SHW 5 H, SA 1 ZLQ 5 H, SA 8 ZLQ 5 H, MO	Feb 3, 627, TU Feb 22, 627, SU Feb 24, 627, TU Mar 3, 627, TU
22.	Ghazwa Banu Quraiza	23 ZLQ 5 H, WE 7 ZLH 5 H, TH	Mar 18, 627, WE Apr 1, 627, WE
23.	Forecast on murder of Chosroe Parvez	10 JML 6 H, TU 13 JML 6 H, TU	Aug 30, 627, SU Sep 2, 627, WE

24.	Ghazwa Banu Mustaliq	1 SHB	6 H, SA	Nov 17, 627, TU
		22 SHB	6 H, MO	Dec 8, 627, TU
25.	Treaty of Hudaibiya	1 ZLQ	6 H, MO/TH	Feb 13, 628, SA
26.	Ghazwa Dhatir Riqā	10 MHR	7 H, SA	Apr 21, 628, TH
		25 MHR	7 H, SA	May 6, 628, FR
		10 JML	7 H, MO	Aug 17, 628, WE
27.	Umratul Qada	6 ZLQ	7 H, MO	Feb 7, 629, TU
28.	Seizure of Mecca	10 RMD	8 H, WE	Jan 2, 630, TU
		19 RMD	8 H, FR/MO	Jan 11, 630, TH
29.	Ghazwa Hunain	6 SHW	8 H, SA	Jan 27, 630, SA
		10 SHW	8 H, TU	Jan 31, 630, WE
30.	Umrah Ji'rana	5 ZLQ	8 H, TH	Feb 25, 630, SU
		18 ZLQ	8 H, WE	Mar 10, 630, SA
31.	Return to Medina	19 ZLQ	8 H, TH	Mar 11, 630, SU
		25 ZLQ	8 H, FR	Mar 17, 630, SA
32.	Ghazwa Tabuk	1 RJB	9 H, MO/TH	Oct 15, 630, MO

The table indicates that Perceval could not get a Saturday against any of the reported dates of the battle of Uhud (refer Serial 16). When his calendar thus failed, he moved away to January 26, 625 - a nearby date to get a Saturday and presumed that to be the real date of the battle. But as per his own calendar this date actually corresponded to 9 Shawwal 3 H which was none of the reported dates. Such was the performance of his calendar.

## 2.2 Alvi's calendars

When the biographers reported more than one month for a particular event, Alvi maintains that one was with reference to the Meccan calendar and the other to the Medinan. As for instance, the change of Qibla from Jerusalem to Mecca took place in 2 H - in Jamadil Ula according to Imam Juhri<sup>34</sup> but in Sha'ban according to Wakidi.<sup>35</sup> Alvi believes that both were correct; the former was with reference to Meccan calendar and the latter to the Medinan - both concurring against January-February 624 AC.

34. Burhan, Oct 1964, p 209

35. Tabari: Tarikh, Vol 1, p 158

His placement of some important events are shown in the table below. In majority of the cases he did not work out the corresponding Julian dates. These have however been worked out by the present writer with reference to Alvi's own months and placed within parentheses for the reader's comparison of the week-days revealed by his calendars with those reported by the biographers.

		Traditional dates		
		Meccan	Medinan	Corresponding Julian dates
1.	Emigration	RBL 1 H (12 RBL, MO)	(JML 1 H)	Nov 11 - Dec 10, 622 Nov 22, MO)
2.	Ghazwa Talab Kurz bin Jabir Fihri	RBL 2 H	JMR 2 H (12 JMR, MO)	Nov 30 - Dec 28, 623 Dec 11, SU)
3.	Ghazwa Buwat	RBR 2 H (3 RBR, MO 20 RBR, MO)	(RJB 2 H)	Dec 29 - Jan 27, 624 Dec 31, SA Jan 17, SU)
4.	Tahwil Qibla	JML 2 H	SHB 2 H (15 SHB, TU)	Jan 28 - Feb 25, 624 Feb 11, SA)
5.	Sariyya Abdullah bin Jahsh	RJB 2 H	(SHW 2 H)	Mar 27 - Apr 24, 624
6.	Ghazwa Yanbu	SHB 2 H (2 SHB, TH 14 SHB, TU)	(ZLQ 2 H)	Apr 25 - May 24, 624 Apr 26, TH May 8, TU)
7.	Ghazwa Badr	RMD 2 H 17 RMD, FR	(ZLH 2 H)	May 25 - Jun 23, 624 Jun 10, SU)
8.	Ghazwa Qarqaratul Qudr	SHW 2 H	MHR 3 H	Jun 24 - Jul 23, 624
9.	Sariyya Ghalib bin Abdullah Laithce	(1 SHW, FR 10 SHW, SU 15 SHW, SA)		Jun 24, SU Jul 3, TU Jul 8, SU)
10.	Ghazwa Banu Qainuqa			
11.	Ghazwa Dhu Amr	ZLH 2 H	RBL 3 H (12 RBL, TH)	Aug 22-Sep 20, 624 Sep 2, SU)
12.	Ghazwa Uhud	SHW 3 H (7 SHW, SA 11 SHW, SA 15 SHW, SA)	MHR 4 H	Jun 13- Jul 12, 625 Jun 19, WE Jun 23, SU Jun 27, TH)

13.	Ghazwa Banu Nadir	RBL 4 H (12 RBL, TU)	(JMR 4 H)	Nov 8- Dec 6, 625 Nov 19, TU)
14.	Ghazwa Badre Mawid	SHB 4 H (1 SHB, TH)	ZLQ 4 H	Apr 4- May 3, 626 Apr 4, FR)
15.	Ghazwa Dhatur Riqā	MHR 5 H (10 MHR, SA)	JML 5 H 10 JML, MO	Sep 28- Oct 27, 626 Oct 7, TU)
16.	Ghazwa Banu Mustaliq	(RBR 5 H)	SHB 5 H (1 SHB, SA 22 SHB, MO)	Dec 26- Jan 23, 627 Dec 26, FR Jan 16, WE)
17.	Ghazwa Khandaq	(JMR 5 H)	SHW 5 H (10 SHW, TH 1 ZLQ, SA)	Feb 23 - Mar 23, 627 Mar 4, WE Mar 24, TU)
18.	Ghazwa Banu Quraiza	(RJB 5 H)	ZLQ 5 H (23 ZLQ, WE 7 ZLH, TH)	Mar 24- Apr 22, 627 Apr 15, WE Apr 29, WE)
19.	Murder of Chosroe	JML 6 H (10 JML, TU 13 JML, TU)	(SHW 6 H)	Feb 13 - Mar 12, 628 Feb 22, MO Feb 25, TH)
20.	Ghazwa Hudaibiya	JMR 6 H	ZLQ 6 H (1 ZLQ, MO)	Mar 13- Apr 11, 628 Mar 13, SU)
21.	Umratul Qada	JMR 7 H	ZLQ 7 H (6 ZLQ, MO)	Mar 2- Mar 31, 629 Mar 7, TU)
22.	Fatah Mecca	RMD 8 H (10 RMD, WE 19 RMD, FR)	(SFR 9 H)	May 20- Jun 17, 630 May 29, TU Jun 7, TH)
23.	Ghazwa Hunain	SHW 8 H (6 SHW, SA)	(RBL 9 H)	Jun 18 - Jul 17, 630 Jun 23, SA)
24.	Umrah Ji'rana	ZLQ 8 H (19 ZLQ, TH 25 ZLQ, FR)	(RBR 9 H)	Jul 18- Aug 15, 630 Aug 5, SU Aug 11, SA)
25.	Abu Bakr's Hajj	(JMR 9 H)	ZLH 9 H	Mar 11- Apr 8, 631
26.	Ghazwa Tabuk	RJB 9 H (1 RJB, MO/TH)	MHR 10 H	Apr 9- May 8, 631 Apr 9, TU)
27.	Hajjatul Wida	(JMR 10 H)	ZLH 10 H (4 ZLH, MO)	Feb 28- Mar 28, 632 Mar 2, MO)
28.	Issue of orders for an expedition to Rome	(SHB 10 H)	SFR 11 H (26 SFR, MO)	Apr 28- May 26, 632 May 23, SA)
29.	Passing away of the Prophet	(RMD 10 H)	RBL 11 H (2 RBL, MO 10 RBL, SA 12 RBL, MO)	May 27- Jun 25, 632 May 28, TH Jun 5, FR Jun 7, SU)

The foregoing table will indicate that Alvi related the dates of Sariyya Abdullah bin Jahsh (the Nakhla incident) and Seizure of Mecca to the months of the Meccan calendar and those of Abu Bakr's Hajj and Hajjatul Wida to those of the Medinan. Such treatment will raise the following questions.

Now, when Abdullah attacked the Meccans at Nakhla in Rajab, the Prophet expressed his serious displeasure for violating the sacred months;<sup>36</sup> and in setting forth for the Seizure of Mecca, he and the Companions were maintaining the obligatory fast of Ramadan which they broke at Kadid.<sup>37</sup> These show that the Prophet was regulating the religious affairs with reference to the Meccan calendar at least up to 8 H. Celebration of Idul Fitr and Idul Zuha introduced in the second year of migration<sup>38</sup> must also have been surely regulated according to this calendar at least up to this point of time. Then, how did the Prophet send out Abu Bakr for a Hajj in Medinan Dhul Hijja 9 H which corresponded to Meccan Jamadil Ukhra - only six months after the last Hajj observed in Meccan Dhul Hijja 8 H? Was there a divine commandment in the meantime to shift the location of annual Pilgrimage so abruptly? If so, how did the entire block of the Companions miss to report about such an important change? When did the Prophet and the Muslims fast and celebrate Idus in the next two years of 9 and 10 H?

Secondly, why did the Prophet send Ali in the occasion of Abu Bakr's Hajj to declare the latest divine commandment about Immunity (cf *al Qur'an* 9:1-6) which only concerned the polytheists and the pagans in an occasion when none but a few Muslims would attend? Although the following month was Rajab in the Meccan calendar and the Arabs would throng Mecca for the lesser Pilgrimage which had always been performed in this month the question remains: When the declaration was supposed to be made? The Qur'an dictated that it should be on the day of the Greater Pilgrimage (cf *al Qur'an* 9:3). Could the Prophet cause to declare it on any other days in contravention

36. Ibn Hisham: *Sirat*, Vol 1, p 696

37. Ibn Hisham: *Sirat*, Vol 2, p 473; Ibn

38. Tabari: *Tarikh*, Vol 1, pp 159, 208

Sa'd: *Tabaqat*, Vol 2, p 167



to the commandment? If no, did his sending Ali in Jamadil Ukhra of the Meccan calendar carry any meaning? These questions remain unanswered if we assign Abu Bakr's Pilgrimage in Medinan Dhul Hijja.

In respect of three events viz. Ghazwa Sawiq, Sariyya Abdullah bin Unais and Forged Document of Ahle Muqanna Alvi could not say to which calendar - Meccan or Medinan - the reported months related to.

Apart from these, Alvi's calendars cannot reveal week-days in agreement with the biographical reports. Of twenty-seven events for which week-days were available his calendars could agree with the biographical reports only in respect of six events. In his zeal to corroborate the placement of events with the reported climatic conditions of the days Alvi had sacrificed the need to corroborate his week-days with those laboriously collected by the classical biographers.

### 2.3 Amir Ali's reconstruction

In his reconstruction Amir Ali places Emigration, change of Qibla, Ghazwa Khandaq, Ghazwa Hudaibiya, Umratul Qada and death of the Prophet in the *Upstream calendar* and Ghazwa Badr, Ghazwa Uhud, Seizure of Mecca and Abu Bakr's Hajj in the *Downstream*.<sup>39</sup>

About the Farewell Pilgrimage he maintains that the Prophet actually did a lesser Pilgrimage in Rajab 10 H (*downstream*) which corresponded to Dhul Hijja 10 AH (*upstream*).<sup>40</sup> In view of the supreme importance which this occasion had acquired after the demise of the Prophet, the people had later given this the status of a greater Pilgrimage and changed the name of the month from Rajab to Dhul Hijja. This was partly to justify the enhancement of the status of the lesser Pilgrimage to that of a greater Pilgrimage and mainly to obliterate the existence of intercalary months in the Hegira calendar.

39. Ali: *Upstream downstream*, pp 34, 35

40. Ali: *Upstream downstream*, p 46

He says that if we go back in the *Downstream calendar* from this Rajab-turned Dhul Hijja by naming the months retrogressively without allowing intercalation — the procedure will efface the three intercalary months interposing in the Medinan decade; the remaining two months of Muharram and Safar will recede behind the horizon of the *Hijra* and be lost in the darkness of the pre-Hijra Meccan period overlapped by the last two months of Dhul Qa'da and Dhul Hijja of the intercalary epoch. With the passage of time, the annihilation of these two months also would be effaced from the Muslim memory even as the other three intercalary months would have been effaced from the first decade of the newly introduced Muslim Era.<sup>41</sup>

Amir Ali imagines that the Second Caliph, being beset with the problem of reconciling the actual existence of the intercalary months and their desired elimination in the very first decade of the Muslim Era and feeling it imperative to restore some order in the accumulating chaos of months and years, had commandeered the services of a member of the *Kalamas* clan to provide a solution. A shrewd representative of this calendar-manipulating clan had solved this problem in the way as narrated above.<sup>42</sup>

Anticipating a question as to how was it that such a vital chronological manipulation, like the one he presumes, did not find a mention in all the copious traditional and biographical literature he asserts that as the very purpose of the manipulation had been to obliterate the intercalary month — not only its stem and branches but its roots as well the effacement had been totally suppressed in the historical records too.<sup>43</sup>

Despite the interesting but too audacious proposition, the dismal feature of his calendar and placement of events is that of ten events only the dates of Badr and Farewell Pilgrimage could agree with the biographical reports regarding the week-day as the following table will exhibit.

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41. Ali: *Upstream downstream*, p 46

42. Ali: *Upstream downstream*, pp 45, 46

43. Ali: *Upstream downstream*, p 50

		Traditional dates		
		Downstream Calendar	Upstream Calendar	Corresponding Julian dates
1.	Commencement of the Hegira Era	ZLQ	MHR 1 AH	Jul 16 - Aug 14, 622
2.	Emigration	MHR 1 H	RBL 1 AH (12 RBL, MO)	Sep 13 - Oct 12, 622 Sep 24, FR)
3.	Change of Qibla	JMR 2 H	SHB 2 AH (15 SHB, TU)	Jan 28 - Feb 25, 624 Feb 11, SA)
4.	Battle of Badr	RMD 2 H (17 RMD, FR)	(ZLQ 2 AH)	Apr 25 - May 24, 624 May 11, FR)
5.	Battle of Uhud	SHW 3 H (7 SHW, SA 11 SHW, SA 15 SHW, SA)	(MHR 4 AH)	Jun 13 - Jul 12, 625 Jun 19, WE Jun 23, SU Jun 27, TH)
6.	Battle of Khandaq	(SHB 5 H)	ZLQ 5 AH (1 ZLQ, SA 8 ZLQ, MO)	Mar 24 - Apr 22, 627 Mar 24, TU Mar 31, TU)
7.	Treaty of Hudaibiya	(RJB 6 H)	ZLQ 6 AH (1 ZLQ, MO/TH)	Mar 13 - Apr 11, 628 Mar 13, SU)
8.	Postponed Pilgrimage	(RJB 7 H)	ZLQ 7 AH (6 ZLQ, MO)	Mar 2 - Mar 31, 629 Mar 7, TU)
9.	Seizure of Mecca	RMD 8 H (19 RMD, FR/MO)	(SFR 9 AH)	May 20 - Jun 17, 630 Jun 7, TH)
10.	Abu Bakr's Pilgrimage	ZLH 9 H	(JML 10 AH)	Aug 5 - Sep 3, 631
11.	Farewell Pilgrimage	RJB 10 H	ZLH 10 AH (4 ZLH, MO 9 ZLH, FR)	Feb 28 - Mar 28, 632 Mar 3, SU Mar 8, FR)
12.	Passing away of the Prophet	(SHW 10 H)	RBL 11 AH (12 RBL, MO)	May 27 - Jun 25, 632 Jun 7, SU)

Amir Ali's work was self-evaluating; further comments are not perhaps necessary.

## 2.4 Hamidullah's work

The review of the earlier works will not be complete without discussing the views of Dr. Hamidullah who was perhaps the first to have ever come nearest to the truth of the pagan calendar.

In his article on *Nasi*,<sup>44</sup> Hamidullah indicated that the presently available non-intercalary Hegira calendar of the Medinan decade must not be relied upon as it does not consider *nasis* while the period was intercalary in the time of the Prophet. For representing the true state of affairs, the calendar must be reconstructed afresh by inter-stitching *nasis*. On the charges of the Orientalists, when they could not get the biographical week-days in the Hegira calendar, that classical Muslim historians were lack of the sense of historical accuracy, Hamidullah says that such charges were ridiculous and undeserving as the calendar drawn up without *nasis* will never be in a position to agree with the traditional information. Instead the Orientalists should have reconsidered that they might be looking up in a wrong frame of reference.

Of the system of intercalation used by the Arabs Hamidullah was strongly inclined upon the Babylonian method in which the courses of the lunar and solar years were reconciled in 30 years by adding eleven extra months. But these eleven months could be inter-stitched within the span of the 30 years itself by intercalating at the ends of the 3rd, 6th, 9th, 11th, 14th, 17th, 20th, 22nd, 25th, 28th and 30th years or at the ends of every third year up to the 30th year and one at the end of the 31st.

Of the two methods Hamidullah prefers the second and says that after intercalating the eleventh *nasi* externally at the end of the 31st year, the first *nasi* of the second cycle must be placed after two years and thereafter the others regularly at the ends of every three years - for in that case the divergent views about intercalations at the ends of every three years, every two years and every one year can be reconciled. He believes that every reporter was partially correct but did not know the whole truth. Each reporter witnessing the occasion of intercalation once generalized about it

Recommending the system, he says that this was practised in the time of Hammurabi, the Nimrod of the time of Prophet Abraham

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44. Islamic Review, Feb 1969, p 6

and the Arabs being the Ishmaelites must have adopted this system of their ancient forefathers.

About the location of *nasi* in the Médinan decade, Hamidullah was of the opinion that because there was an intercalation at the end of the 9 H, the sixth and third years of Hegira and the year before Hegira must have been intercalary years.

Based on this scheme he worked out the dates of seven major events of the lifetime of the Prophet in the Julian calendar and the results could agree with the biographical reports in respect of the weekdays as shown below.

	Traditional dates	Julian dates
Passing away of the Prophet	2 RBL 11 H, MO	May 25, 632, MO
Farewell Pilgrimage	9 ZLH 10 H, FR	Mar 6, 632, FR
End of the battle of Khandaq	29 SHW 5 H, SA	Jan 24, 627, SA
Battle of Badr	17 RMD 2 H, FR	Nov 18, 623, FR
Arrival at Medina	12 RBL 1 H, MO	May 31, 622, MO
First revelation of the Qur'an	17 RMD 13 BH, MO	Dec 22, 609, MO
Birth of the Prophet	12 RBL 53 BH, MO	Jun 17, 569, MO

While doing so he took it for granted that the day of Farewell Pilgrimage was a Friday and worked out arithmetically the number of days separating two successive events and ascertained the weekdays by counting the number of days left over complete sets of the week.

In spite of the initial success in the seven events he did not proceed further to cover the remaining events of the lifetime of the Prophet.

Between the birth of the Prophet and the Farewell Pilgrimage he considered altogether 23 *nasis*, which this study will shortly discover to be correct, but except for the Médinan decade he could not specify their locations.

The idea of probable sub-systems under the Babylonian method, which we shall discuss in paragraphs 3.2 and 3.3, did not perhaps occur to him. That's why in search of the true location of the *nasis* he drifted from ideas to ideas and went farther away from the true solution at least of the Medinan decade after coming to it once. This is transparent from the excerpts of his letter addressed to Dr. Hashim Amir Ali in 1972. The excerpt read: *Then I had thought that the intercalations took place regularly every third year. Now in the article on Nasi (1968) I hesitated ... in my present stage of research, intercalations were made at the end of the 3rd, 4th, 6th and 9th years of the Hijra ...*<sup>45</sup>

Had he located all the 23 *nasis* correctly, he could have located the other events too. Of the seven events as discussed above, despite agreement in week-days, only the Julian dates of the first revelation of Qur'an and the end of the battle of Khandaq were truly correct as we shall see in the course of this study.

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45. Ali: Upstream downstream, p 23

## CHAPTER 3

### 3. PRELUDE TO RECONSTRUCTION

Though majority of the authorities agrees that the pagans occasionally intercalated an additional month in their years, yet they differed about the actual location of such intercalary months as the foregoing discussion discloses. Since their location will definitely affect any calendar that may be reconstructed and ultimately the placement of events it will be of prime importance to dig out the exact locations where the then people placed them in their calendar. We must therefore essentially equip ourselves with a thorough knowledge of the ways of intercalation in order to avoid the possible pitfalls in the reconstruction.

The other view that the pagan calendar was purely lunar such as those of Sprenger and Falaki should be rejected outright as the Divine Word clearly informs us that the pagans resorted to intercalation (cf *al Qur'an* 9:37).

#### 3.1 Systems of intercalation

The average length of the solar year is 365.2422 days while that of the lunar is 354.3671 days; and therefore every year the latter goes ahead of the former by 10.8751 days. Festivals celebrated according to lunar year go on moving through all the seasons which is not so in the case of those celebrated according to solar year. In the latter case they always correspond to fixed seasons of the year. If one desires to tide over such dislocations without yet disowning the lunar dates one

can do so by approximately synchronizing the passage of the lunar year to that of the solar by intercalating an additional month of either twenty-nine or thirty days at the end of the lunar years where the lead adds up to one complete month. Reckoning under such an arrangement is called luni-solar system in the modern usage.

Practically such adjustment is possible in a course of nineteen,<sup>46</sup> twenty-four<sup>47</sup> or thirty<sup>48</sup> years as shown in the table below:

	19 yr. cycle	24 yr. cycle	30 yr. cycle
Number of days-			
Solar :	6939.6	8765.8	10,957.1
Lunar :	6732.9	8504.8	10,631.0
Lead :	206.7	261.0	326.2
	(29x3+30x4)	(29x9)	(29x4+30x7)
Number of intercalary months required :	7	9	11
Intercalation at the end of the years :	2, 5, 7, 10, 13 16, 18	3, 6, 8, 11, 14 16, 19, 22, 24	3, 6, 9, 11 14, 17, 20 22, 25, 28, 30

(The 8 year cycle is a segment of the 24 year cycle and intercalations are made at the end of the third, sixth and eighth years).

These are very accurate systems completely neutralizing the lead and leaving no fraction to cause any seasonal shift of the lunar festivals while we understand from Perceval that despite intercalation the pagan Pilgrimage initially placed sometime in autumn at the time of adoption of intercalation had gradually moved and arrived at the threshold of spring at the time of the Prophet.

How such slippage could be possible if the lead is totally absorbed in the cycle? The possibility of the pagan's using any of these systems is, therefore, completely ruled out.

46. Sachau: Chronology, p 63

47. Sachau: Chronology, p 14

48. Islamic Review, Feb 1969, p 9



Now let us recall Dr. Hamidullah's opinion on the 30 year cycle. He stated that intercalations were to be made every three years up to the thirtieth year to be followed by one more external intercalation at the end of the thirty-first. Then the first intercalation of the second cycle must be made at a lapse of only two years from the preceding one and the rest as usual at the gap of every three years. If this is so, the lead of the first cycle would be fully contained (lead of 326 days neutralized by 11 extra months, 4 of 29 and 7 of 30 days) and not carried over disabling the system to drag the Pilgrimage. Definitely this could not have been the interval adopted by the pagans.

How then an element of imperfection could creep into the system to cause a seasonal shift of the Pilgrimage?

In the writer's view by sheer force of habit or through inexperience the Kalamas had initially made a mistake in the beginning of the second cycle [—] a mistake unwittingly repeated throughout the intercalary epoch. Instead of putting the first intercalation of the second cycle at the end of the 33rd year [—] three years from the end of the first cycle) he had put it at the end of the 34th year [—] three years from the external intercalation of the 31st year) as shown below:

Method intended :	... <b>27</b>	<b>28</b>	<b>29</b>	<b>30</b>	<b>31</b>	<b>32</b>	<b>33</b>	<b>34</b>	<b>35</b>	<b>36</b>	<b>37....</b>
Method adopted:	... <b>27</b>	<b>28</b>	<b>29</b>	<b>30</b>	<b>31</b>	<b>32</b>	<b>33</b>	<b>34</b>	<b>35</b>	<b>3.</b>	<b>37....</b>
(Intercalary years represented by bold figures)											

Resultantly the system had become a 31 year cycle, each cycle becoming independent of one another but imperfect in itself and leaving over a lead of about 12 days as worked out below:

	Days
31 Solar years	11,322.5
31 Lunar years	10,985.3
Total Lead :	337.2
Adjustment by 11 intercalary months (5 of 29 days and 6 of 30 days)	305.0
Lead left over :	12.2

Despite the intercalation this will drag the Pilgrimage by about two days in a little more than five years. It appears to be the very system used by the then people. However the veracity of this supposition will only be proved by the results accruing from the calendars generated by this system.

### 3.2 Parameters of the lost Calendar

In the next step we must find out, for a successful reconstruction of the lost calendar, where in the year did the pagans insert the intercalary month, by what name did they call it, what the last intercalation was, and when did they do it.

Luckily in this regard al Biruni had left for us some very valuable, albeit fragmentary, information which will immensely help us in our work. *"At the time of paganism" he recorded "the Arabs used their months in a similar way to the Muslims; their Pilgrimage went wandering around through the four seasons of the year. But then they desired to perform the Pilgrimage at such time as their merchandise (hides, skins, fruits etc.) was ready for the market and to fix it according to an invariable rule so that it should occur in the most agreeable and abundant season of the year. They learned the system of intercalation from the Jews of their neighbourhood ... And they used intercalation in a similar way to the Jews, adding the difference between their year and the solar year, when it had summed up to one complete month, to the months of their year. Then their intercalators themselves, the so-called Kalamis of the tribe Kinana rose, after the Pilgrimage have been finished, delivered a speech to the people at the fair, and intercalated the month, calling the next following month by the name of that month in which they were. The Arabs consented to this arrangement and adopted the decision of the Kalamas. This proceeding they called 'nasi' i.e. postponement, because in every second or third year they postponed the beginning of the year for a month, as it was required by the progression of the year ...*

*"The first intercalation applied to Muharram; in consequence Safar was called Muharram, Rabiul Awwal was called Safar, and so on; and in this way all the names of all the months were changed. The second intercalation applied to Safar; in consequence the next following month (Rabiul Awwal) was called Safar. And this went on till intercalation had passed through all the twelve months of the year and returned to Muharram. Then they commenced anew what they had done the first time.*

*"But now, if notwithstanding intercalation it became evident that a month progressed beyond its proper place in the four seasons of the year, in consequence of the accumulation of the fractions of the solar year, and of the remainder of the plus difference between the solar year and the lunar year, to which latter they had added this plus difference, they made a second intercalation. Such a progression they were able to recognize from the rising and setting of the lunar mansions. This went on till the time when the Prophet fled from Mecca to Medina when the turn of intercalation, as we have mentioned, had come to Sha'ban.*

*"... then the Prophet waited till the Farewell Pilgrimage, on which occasion he addressed the people and said: 'The season, the time has gone round as it was on the day of God's creating the heavens and the earth' [cf. Bukhari, Vol 6, p 148] by which he meant that the months, had returned to their original places and they had been freed from what the Arabs used to do with them. Therefore the Farewell Pilgrimage was also called the Correct Pilgrimage. Thereupon intercalation was prohibited and altogether neglected."*<sup>49</sup>

This report discloses that a) the Arabs adopted intercalation initially to place their Pilgrimage in a most agreeable and abundant season of the year, b) the intercalary month was appended at the end of the year after the normal Dhul Hijja — the month of annual Pilgrimage, and was also called Dhul Hijja, c) the intercalation which was carried out immediately before the Prophet's flight was against

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49. Sachau: Chronology, pp 73, 74

Sha'ban, that is, if there had been no intercalation at all the name of the month would have been Sha'ban,<sup>50</sup> and d) that intercalations against the remaining months of the year had been successively carried out in due course in the next ten years of the Prophet's lifetime in Medina and when the course of intercalation through all the twelve months was completed with an intercalation against Dhul Hijja the intercalary and non-intercalary courses of the months had coincided. In other words, the months in the Pagan calendar had returned to the positions where they should have been had there been no intercalation.

The Prophet was waiting for this juncture and could not afford to miss this first available chance. Firstly, because indications had been given to him that he was approaching the last phase of his life<sup>51</sup> and might not perhaps live up to the next occasion of Pilgrimage, and secondly, the novelty of intercalation, commandments for abolition of which had already descended, could best be abolished at this point of time without causing any dislocation to the system. If he did the correct Pilgrimage in the month of Dhul Hijja of the tenth year of migration, the months had already come to the normal positions from Muharram of that year. From this with certainty we can infer that the last intercalation which restored the months to the correct positions was done against Dhul Hijja at the end of the ninth year and that was the last intercalation in the history of Arab intercalation.

Deviating a bit from our theme, we may ask: Why did the Prophet forbid continuance of intercalation under which order itself he had spent almost the entire part of his life?

The Arabs were a people easily provocative and highly revengeful among whom raids against peaceful habitations and solitary trade caravans were not infrequent and armed retaliation was a tribal duty. In the midst of raids and retaliations enforcement of non-violence during some part of the year preferably against some periods of equable climate, conducive to economic activity and social

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50. This was an error of Al Biruni. The last intercalation was in fact against Ramadan as the true calendar reveals.

51. Bukhari, Vol 6, p 485

intermingling, would serve as an effective restraint over their impulsive and impetuous nature. Therefore there prevailed amongst them an unwritten taboo against violence during four months of the year, namely Rajab, Dhul Qa'da, Dhul Hijja and Muharram. Initially so scrupulously did they observe the sanctity of these months that even if a man were to be faced with his own father's murderer, he did not dare to unsheathe his sword if this encounter happened to be during these sacred months. The survival of the community hung heavily on the maintenance of these months of peace without the operation of which it would have perished in the mist of history.

Nevertheless with the passage of time the system was later seriously abused by the intercalating clan of the *Kalamas*. When an additional month was interposed between Dhul Hijja and Muharram the question arose whether it should be treated as sacred or secular. The *Kalamas* at his whims or under influence often declared it as secular wherein fighting and retaliation were permissible. The innocent pilgrims were not allowed the free-time to return to their hearth and home and were often exposed to retaliatory bloodshed against the norms of civility. When the sanctity of the sacred month was so frequently violated to the disadvantage of the innocent pilgrims and traders no more remained the blissful effect of the sacred months; and the need to root out this evil became imperative and the divine commandment descended:

*Behold, the number of months, in the sight of God, is twelve months (laid down) in God's decree on the day when He created the heavens and the earth; (and) out of these, four are sacred: this is the ever-true law (of God). Do not, then, sin against yourselves with regard to these (months)...*

*The intercalation (of months) is but one more instance of their (refusal) to acknowledge the truth — (a means) by which those who are bent on denying the truth are led astray. They declare this (intercalation) to be permissible in one year and forbidden in (another) year, in order to conform (outwardly) to the number of months which God has hallowed: and thus they make allowable*

*what God has forbidden. Goodly seems unto them the evil of their own doings...*

*al Qur'an 9:36,37*

Secondly, Islam was meant for the whole of mankind and not only for the Arabs. The religious laws and regulations should not be oblivious of the people inhabiting other parts of the globe. By fixing the months, the performance of ordained duties will become either too exacting or too easy in certain cases. It will for a long time impose upon the people elsewhere the hardship of month-long fasting of Ramadan in the longest and hottest part of the year. Only a roving Ramadan will relieve them from such hardship.

Also the Almighty God had revealed elsewhere that He measured out the phases of the moon that mankind might know the number of years and the count of time (*al Qur'an 10:5*) indicating that mankind should base their reckoning of the years on the waxing and waning phases of the moon only.

These considerations compelled the Prophet to abolish the much abused system of intercalation.

Now reverting to our theme, let us endeavour to ascertain the last intercalation. It must be borne in mind that the identity of this *nasi* is extremely important. Because not only will it affect the calendar of the preceding period in a unique way but will it also disclose the point of time when the pagans had adopted intercalation.

Consider that the Arabs used the 31 year cycle wherein intercalations were to be made at the ends of every third year up to the thirtieth year to be followed by one more intercalation at the end of the thirty - first. The first intercalation at the end of the third year will be against Muharram, the second at the end of the sixth year will be against Safar, the third at the end of the ninth year will be against Rabiul Awwal, and so on. The last intercalation of the first cycle, that is, the one at the end of the thirty-first year will be against Dhul

Qa'da. Thereafter will start the second cycle of which the first intercalation will be against Dhul Hijja, the second against Muharram, and so on. The following table will indicate the plan of intercalation and what *nasi* arrives against Dhul Hijja.

Intercalation against											Abbreviated name of the <i>nasi</i> against Dhul Hijja	
MHR	SFR	RBL	RBR	JML	JMR	RJB	SHB	RMD	SHW	ZLQ	ZLH	
3	6	9	12	15	18	21	24	27	30	31	3	12N34
6	9	12	15	18	21	24	27	30	31	3	6	24N68
9	12	15	18	21	24	27	30	31	3	6	9	36N102
12	15	18	21	24	27	30	31	3	6	9	12	48N136
15	18	21	24	27	30	31	3	6	9	12	15	60N170
18	21	24	27	30	31	3	6	9	12	15	18	72N204
21	24	27	30	31	3	6	9	12	15	18	21	84N238
24	27	30	31	3	6	9	12	15	18	21	24	96N272
27	30	31	3	6	9	12	15	18	21	24	27	108N306
30	31	3	6	9	12	15	18	21	24	27	30	120N340
31	3	6	9	12	15	18	21	24	27	30	31	132N372

The last but one column of the table shows that against Dhul Hijja may arrive eleven different *nasis* — the twelfth intercalary month at the end of the thirty-fourth year (abbreviated as 12N34), the twenty-fourth intercalary month at the end of the sixty-eighth year (24N68), and so on. After the twelfth cycle, that is, after 372 ( $=31 \times 12$ ) years the whole sequence of intercalation shown in the table will repeat. This bigger cycle may be called the Cycle of Repetition.

One of these eleven *nasis* must necessarily turn up at the end of 9 H for the months to return to the normal positions from the beginning of 10 H. These are the few parameters of the lost calendar that we can glean from the past.

### 3.3 Possible calendars

As a particular *nasi* at the end of 9 H will generate a particular calendar of the preceding period the eleven possible *nasis* will generate eleven different calendars which may be identified by prefixing the length of the cycle to the abbreviated name of the *nasi*. That is, by 31.12N34 let us understand the calendar reconstructed by placing the 12N34 intercalary month as the last *nasi* and so on. The eleven calendars may then be represented by the following abbreviations:

31.12N34	31.24N68	31.36N102	31.48N136
31.60N170	31.72N204	31.84N238	31.96N272
31.108N306	31.120N340	and	31.132N372

If at all the Arabs would be adopting the 31 year cycle of intercalation, the calendar operating during the lifetime of the Prophet must be one of these eleven. Nevertheless, since we do not know the particular calendar used by them there is no short-cut but to reconstruct all of these and identify by trial and error method the one which can give the reported dates and days correctly against the biographical reports. We are informed that the Ascension of the Prophet to the Heavens, which is called *Mi'raj* in the traditional works, took place on 27 Ramadan one and a half years before Emigration and that was on a Saturday.<sup>52</sup> The correct calendar must be able to give a Saturday on that date. It must also be able to agree with the reported dates and days of the other events too. If we get one such calendar amongst the eleven we have solved the fourteen hundred years old mystery. That must be the very calendar adopted by the pagans. If not, we shall have to continue the search.

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52. Ibn Sa'd: *Tabaqat*, Vol 1, p 246



# CHAPTER 4

## 4. \* RECONSTRUCTION OF THE CALENDAR

Now we shall discuss about the phases of the moon, the age of the crescent which plays a vital role in deciding the starting point of the lunar month, the astronomical method of fixing the first date of the month and the placement of the intercalary months in the eleven possible calendars.

### 4.1 Phases of the moon

*He it is who has made the sun a (source) of radiant light and the moon a light (reflected), and has determined for it phases so that you might know how to compute the years and to measure (time). None of this has God created without (an inner) truth.*

*al Qur'an 10:5*

The moon does not emit light of its own. The light which we know as moonlight is the light from the sun reflected by it. The amount of sunlight reflected by its surface determines its phases. At conjunction the earth, the sun and the moon are almost in one straight line; the moon, however, being placed between the earth and the sun, reflects no light from it although half of its surface is exposed to the sunlight. Therefore the new moon can never be seen except during a solar eclipse. If the conjunction occurs at sunset on a particular day, no part of the moon will be seen that day. By the next sunset the earth would have made one rotation on its own axis and twenty-four hours

would have passed. During this period the moon would have moved in its orbit around the earth and would no longer be aligned with the earth and the sun. Then a small part of its surface, which is sunlit, starts reflecting light; and a crescent is born. It will appear in the western horizon for some time before it goes down under it due to earth's eastward rotation. In the next sunset it will be twenty-four hours older and will appear higher in the sky than the evening before. A larger surface of its area will reflect sunlight; it will grow in size and will stay a longer period in the sky before it again goes down under the horizon. Each subsequent night a greater surface of its area will reflect light from the sun and also it will increase its altitude in the sky. These varying amounts of reflected light are referred to as the phases of the moon. About seven days after the conjunction, the moon will be directly above us at sunset and a quarter of it will shine. About seven days later, it will be full moon and the moon seems to rise from the east and shines all night. It then appears to lose its shine gradually and in another seven days, at the phase of the last quarter, only a part of its surface reflects light. In about seven days again, it would have completely gone to the position of the conjunction and start a new cycle for another lunar month.

But the conjunction may occur any time during the twenty-four hours of the day; and the question is whether the crescent will be sighted at the following sunset for the lunar month to start.

The faint crescent separated from the earth-sun alignment after the conjunction can only be seen when light from the sun has disappeared on the earth. The last ray of sunlight leaving the sun at the time of sunset, when the sun goes down under the horizon, takes eight minutes to reach the earth. Further, when the sun has set, there appears a ring of haze low on the western horizon, within which visibility is low and it takes sixteen minutes to subside. Therefore only the crescent not sinking below the horizon within twenty-four minutes of sunset will be visible. In other words, the crescent to be visible must have born sufficiently early before the sunset so as to remain above the horizon for more than twenty-four minutes after it.

The moon revolves round the earth through 360 degrees in 29.5 days from west to east, that is, through 12.2 degrees in twenty-four hours. Therefore every sunset it will be seen higher in the western horizon by 12.2 degrees (In one hour it moves through 0.5 degree in the sky).

The time elapsed from the moment of conjunction up to the following sunset is called the age of the crescent. This (expressed in hours) may be converted into altitude (in degrees) by multiplying by 0.5. With the eastward rotation of the earth, the crescent will appear to set towards the western horizon at the rate of one degree for every four minutes as the earth rotates at the rate of 360 degrees per day. Therefore the altitude multiplied by four will give the time (in minutes) for which the crescent will remain in the sky after the sunset before disappearing under the western horizon. Let us handle some practical examples to understand these better.

- (1) Suppose the conjunction occurred at 10 30 PM on a particular day and the following sunset at 6 10 PM of the next day. Then,

Age of crescent at sunset	:	19 hours 40 minutes	=	19.66 hours
Altitude of the crescent at sunset	:	$19.66 \times 0.50$	=	9.83 degrees
Time taken for disappearance after sunset	:	$9.83 \times 4$	=	39.32 minutes.

Subtracting twenty-four minutes during which the crescent will not be visible, the visibility period works out to 15.32 minutes. That is, it will remain visible for 15.32 minutes.

- (2) If the conjunction had occurred at 7 00 AM of the day and the following sunset was at 5 45 PM, then,

Age of crescent at sunset	:	10 hours 45 minutes	=	10.75 hours
Altitude of the crescent at sunset	:	$10.75 \times 0.50$	=	5.375 degrees
Time taken for disappearance after sunset	:	$5.375 \times 4$	=	21.50 minutes.

Since this is within the non-visibility period of twenty-four minutes, the crescent will set before it becomes visible.

Then how old crescent is visible for practical purposes? The table below will give an insight as to how the age of the crescent determines its visibility.

Age at sunset (Hours)	Altitude at sunset (Degrees)	Setting time after sunset (Minutes)	Visibility period (Minutes)
10	5.08	20.3	Nil
11	5.59	22.4	Nil
12	6.10	24.4	0.4
13	6.61	26.4	2.4
14	7.12	28.5	4.5
14.5	7.37	29.5	5.5
15	7.63	30.5	6.5
16	8.14	32.5	8.5
17	8.64	34.6	10.6
18	9.15	36.6	12.6
19	9.66	38.6	14.6
20	10.17	40.7	16.7
21	10.68	42.7	18.7
22	11.19	44.7	20.7
23	11.69	46.8	22.8
24	12.20	48.8	24.8

We gather from the table that when the new moon is only ten hours old, only a very faint crescent appears very low in the western horizon and would be obscured by the haze which occurs at twilight after the sunset. The crescent will not therefore be visible. At twelve hours there is a very short visibility period before the crescent goes down under the horizon.

The youngest crescent seen on astronomical records was stated to be of the age of 14.5 hours. To the unaided eyes, a crescent 17 hours old was once reported to have been sighted at Trinidad.<sup>53</sup> But this was a very rare phenomenon and cannot be held as a visibility criterion for all the time. The astronomers consider a  $22 \pm 2$  hours criterion for sighting a crescent.<sup>54</sup> In our studies, therefore, we shall

53. Hydai and Hydai: the Crescent, p 20

54. Ilyas: Islamic Calendar, p 101.

hold an age of 22 hours as the cut-off line. That is, if the age is below 22 hours it will not be sighted that sunset and the lunar month will commence from the next sunset. If it is 22 hours or more, the crescent will be sighted that sunset and the lunar month will commence then.

## 4.2 Conjunction and commencement of a lunar month

*They will ask thee about the new moons, Say: They indicate the periods for (various doings of) mankind, including the Pilgrimage.*  
*al Qur'an 2:189*

With these preliminary ideas, we may now land to the stage of finding out the astronomical dates and hours of conjunction and commencement of the lunar months. The astronomical method involved is a complicated one and is beyond the scope of this book. Tsybulsky has given a very simple and fairly accurate method which is reproduced at the end of this book as **Annexure 3** for reference of the reader. Using this chart we can easily find out date of commencement of the lunar months for any point of time.

For assimilation of the method let us see how the dates are worked out practically using the aforementioned chart for the following months of 570 AC as illustration.

	January 570	February 570	March 570
Millennium	(0) 0.0	(0) 0.0	(0) 0.0
Century	(5) 21.7	(5) 21.7	(5) 21.7
Decade	(6) 26.2	(6) 26.2	(7) 6.0
Year	(9) 20.2	(9) 20.2	(0) 0.0
Month	(J) 13.4	(F) 11.9	(M) 24.2
Correction for calendar	0.2	0.2	0.5
Adjustment for Gregorian style	0.0	0.0	0.0
	<hr/>	<hr/>	<hr/>
	81.7	80.2	52.4
	<hr/>	<hr/>	<hr/>
	- 59.1	- 59.1	- 29.5
	<hr/>	<hr/>	<hr/>
	22.6	21.1	22.9
	<hr/>	<hr/>	<hr/>

	Date	Hour	Date	Hour	Date	Hour
Hour of conjunction (GMT)	: 23	14 24	22	02 24	23	21 36
add for change to Meccan time <sup>55</sup>	:	+02 38		+02 38		+02 38
Hour of conjunction (Meccan time)	: 23	17 02	22	05 02	24	00 14
Hour of sunset at Mecca <sup>56</sup>	: 23	17 45	22	18 01	24	18 12
Age of crescent at sunset	:	00 43		12 59		17 58
Date of start of lunar month	:	January 24		February 23		March 25

Although the Pagan calendar might have been evolved some centuries before Islam, we are not interested in its remote past but in its last sixty-three years only because of its intimate connection with the life of the Great Prophet (pbuh). Hence we shall limit our reconstruction work to this period only. The dates worked out using Tsybulsky's chart have been serially laid out in column 1 of Annexure 2.

A word of caution here is necessary. Weather condition also plays another role in determining visibility of the crescent from the earth. As the crescent is placed between the earth and the sun in the new moon days, in no way is its phase affected by the weather conditions on the earth while, however, our vision may be impaired by clouds, fog, smoke, dust and pollutions. In those days the Arabians counted the lunar months from the sunset the crescent was sighted. Since presently we go without considering weather conditions that might have been actually present then, in certain cases our months may start one day earlier than when actually the then people started. There is no way out to avoid this discrepancy. Therefore one day's adjustment may sometimes be necessary so as to accord the reported dates to the days in the chronological analysis that is to follow.

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55. Meccan time is ahead of GMT by 02 38 hours.

56. Refer Annexure 4.

### 4.3 Placement of intercalary months

The next step in the reconstruction is the placement of the *nasis* in the proper places. The last *nasi* for each of the eleven calendars must be placed against March 11 - April 9, 631 AC, the location of the concluding month of 9 H, the last intercalary year. Thereafter the preceding *nasis* may be laid out in the calendars at proper intervals as dictated by the identity of the last *nasi*. (From January 5, 569 to June 25, 632 AC there are 785 lunar months which have been serially numbered to facilitate location of the *nasis* in our work).

Consider the 31.12N34 calendar as example. The last *nasi* i.e. 12N34 must be placed against month number M 770 (March 11 - April 9, 631). Then going backwards by 36 months the 11N31 must be placed against M 733 (March 13 - April 11, 628) and 10N30 against M 720 (February 23 - March 25, 627) after providing another gap of 12 months, and so on. The locations of the intercalary months for all the eleven calendars have been shown in Annexure 1.

The placement however coincides with one another and the resulting sequences of the months ultimately boil down to two only in the maximum. As for example, in the year of migration the lunar year may commence from March 19 or April 18, 622 and extend up to March 9 or April 7, 623. Full details of the final two sequences are shown in Annexure 2. For easy reference, these have been arithmetically numbered as 53A, 53B and so on.

Whatever *nasi* might be arriving at the end of 9H the sequence of their months must invariably be one of these two. There cannot be other sequences. We shall check up the reported dates and days of the events against these two. The one sequence which can reveal weekdays in agreement with the biographical reports will be the actual sequence which was operating during the year.

# CHAPTER 5

## 5. HEGIRA CALENDAR

It will unfold as we proceed further that while locating the events in a historical time frame the later-day biographers often confused and mistook the Hegira calendar months for those of the Pagan calendar and attempted to concord the same in the Julian calendar leading to irreconcilably misleading dates. Therefore a brief account of how and when the Hegira calendar was evolved will not be out of place.

Elsewhere we have discussed that the Farewell Pilgrimage was also called as the Correct Pilgrimage because by then the months had returned to the correct positions. This restoration was brought about by one intercalation at the end of 9 H. That is, the months had come back to the normal positions from the beginning of 10 H whereupon the Prophet (pbuh) abolished the system of intercalation. Since then the Arabs had abandoned intercalation and the years had regularly consisted of twelve months only. But the idea of recording the year numbers somehow did not occur to them till the caliphate of Umar. In the seventeenth year of migration, the Caliph received a cheque payable in Sha'ban and he could not make out which Sha'ban that was - Sha'ban of that year or Sha'ban of the following year?<sup>57</sup> Also he received appraisal from his advisors that people of other countries used to record year numbers in their letters and edicts.<sup>58</sup> Then for the

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57. 57. Ali: Upstream downstream, p 43

58. Ali: Upstream downstream, p 44



first time the utility of recording the years occurred to the Caliph and his administrators, and they sat down to conceive an era of their own which later came to be known as Hegira Era.

After a conference the Companions decided to commence the era from the emigration of the Prophet and to use Muharram as the first month of the year.<sup>59</sup> The past years were not re-opened to make every year consist of twelve months. Probably Umar ascertained only the number of years elapsed since Emigration and used it in his official dating.

At some later stage when the historical need of precisely locating every event of the lifetime of the Prophet was strongly felt, Muslims as well as non-Muslims started making serious effort to reconstruct the calendar of the first decade. (The first known reconstruction was dated 1609 AC).<sup>60</sup> Unfortunately while doing so they forgot or simply ignored the last three *nasis* intervening in the decade and reconstructed the calendar on a uniform scale of twelve months every year and wrongly fixed the epochal date as July 15, 622 - the termination point of the backward reconstruction. The common people had to accept it without any reservation for the intricacies of calendar-making were beyond their grasp. Only at a fairly late stage, it occurred to the serious historians that there had been something wrong somewhere in the work for the calendar miserably failed to agree with the dates-days available in the biographical works.

Because of elimination of *nasis* in the reconstruction, the Hegira months could not coincide with their pagan counterparts but rather lagged behind by one to three months in the first nine years of the calendar. Secondly, in the newly conceived calendar, the months of 30 and 29 days had been alternated. Only in the leap-years, the last month of the year, which normally consists of 29 days, had been made to consist of 30 days in order to cover the leap days. Thus the Hegira calendar followed a pre-determined course irrespective of the visibility of the crescent. While in the pagan days only the sighting

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59. Islamic Review, Feb 1969, p 8

60. Islamic Review, Feb 1969, p 8

of the crescent heralded the commencement of the month, in the Hegira calendar, let the crescent be sighted or not, the month must start according to the fixed formulae - this again creating one day's lag between the commencement of the months in the two calendars. The calendar could serve official purposes very well but not the religious ones. Should this be mistaken for the Pagan calendar and the reported dates be located therein the resulting week-days will not agree with those found in the biographical works. This is exactly what happened later on. Historians and researchers were bewildered as they could not agree any of the reported days with those revealed by the calendar. In their desperate attempt to reconcile the discrepancies some were compelled to record in frustration that the biographical information could not be lent much credence.

With this background we may next pass on to the stage of checking the week-days and dates of the events with our sequences for precisely locating them in the Julian framework.

Since often we shall be referring to both the calendars in the course of our work, in the following chapters let us differentiate the Pagan calendar from the Hegira by using HE for the former and AH for the latter. Where the reference is not identified, let us denote it by H only.

## CHAPTER 6

### 6. VERIFICATION OF THE DATES

The chroniclers have passed on to us dates of thirty-six events of the lifetime of the Prophet (pbuh) with the mention of week days. We may check out these one by one with the two sequences. This exercise will not only precisely locate the events in the Julian calendar but will also disclose the actual calendar in operation then.

The one sequence which can agree with the biographical information to the maximum extent will be the actual sequence in operation in the year. The one calendar which runs through all the sequences so identified will be the actual calendar used by the Arabs.

The dates have been collected mostly from the works of the earliest biographers such as Ibn Ishaq (d. 150 AH), Wakidi (d. 207 AH), Ibn Hisham (d. 213 AH), Ibn Sa'd (d. 230 AH), Ibn Habib (d. 245 AH), and Tabari (d. 310 AH) who were the first biographers of the Prophet and compiled their works in the second, third and fourth centuries of Islam. Wherever available, dates furnished by the later biographers such as al Biruni (d. 440 AH), Abul Fida (d. 732 AH), Mirkhond (d. 903 AH) and other modern writers also have been used.

An important thing to be noted is that in the Muslim or pagan reckoning the day is counted from sunset and therefore a lunar day extends over two days in the Julian calendar. That is, for example, 12 Rabiul Awwal in 632 AC is from sunset of June 7 to sunset of June 8. Therefore, an event occurring before midnight must be concorded

to the first date and the one occurring after it to the second date of the Julian calendar.

## 6.1 Birthday of the Prophet

The classical biographers tell us that the Prophet was born on a Monday, in the month of Rabiul Awwal in the year of the Elephants (Qais bin Makhrama),<sup>61</sup> forty to fifty-five days after Abraha's attack on the Ka'ba,<sup>62</sup> on the 2nd (Abu Ma'shar Nujayh),<sup>63</sup> the 10th (Abu Ja'far Muhammad bin Ali),<sup>64</sup> or the 12th (Abdullah bin Abbas, Jabir bin Abdullah).<sup>65</sup>

Now all historians agree that Abraha attacked the Ka'ba in 570 AC. In this year Rabiul Awwal could start by the sunset of June 21 or July 20 respectively under the operating sequences 01A and 01B (refer Annexure 2). Let us see what week-days the sequences throw up against the reported dates.

	Seq 01A	Seq 01B
1 AF RBL 1	570 Jun 21(SA) - 22(SU)	Jul 20(SU) - 21(MO)
2(MO)	22(SU) - 23(MO)	21(MO) - 22(TU)
10(MO)	30(MO) - Jul 1(TU)	29(TU) - 30(WE)
12(MO)	Jul 2(WE) - 3(TH)	31(TH) - Aug 1(FR)

Sequence 01A reveals a Monday against the 2nd of the month. But unfortunately none of the sequences could do so against the most popular date of 12. We are therefore compelled to discard it despite its age-long popularity.

The Prophet was born on Monday, the 2nd of Rabiul Awwal (June 23, 570 AC).

As against this some authorities believed that the Prophet was born in 569 while many contended that it was in 571.

61. Ibn Sa'd: *Tabaqat*, Vol 1, p 110

62. Burhan, Apr 1965, p 229

63. Ibn Sa'd: *Tabaqat*, Vol 1, p 110

64. Ibn Sa'd: *Tabaqat*, Vol 1, p 109

65. Ibn Hisham: *Sirat*, Vol 1, p 182

The reports about 571 may be right-away rejected, for it was shortly after the Abyssinian ruler Abraha's unsuccessful march upon the Ka'ba that the Prophet was born, and we have got the information that Abyssinian rule in Yemen had ended in 570 itself due to seizure of power by the Iranians<sup>66</sup> indicating that the march could not be in 571.

Still we may examine with reference to the actual pagan calendar the various Julian dates worked out by the different authorities to ascertain the extent of departure of each report from the real date. The table below will indicate this.

	Julian date	Corresponding pagan date
Washington Irving	Apr 569	ZLH (NASI)
Prof. Hamidullah	Jun 17, 569	Monday, 15 SFR
Habibur Rahman Khan	Dec 9, 569	Monday, 13 SHB
Zafrullah Khan	Apr 20, 570	Sunday, 26 ZLH
Caussin de Perceval	Aug 20, 570	Wednesday, 1 JML
Syed Ameer Ali	Aug 29, 570	Friday, 10 JML
Sulaiman, Salman Mansur	Apr 15, 571	Wednesday, 3 MHR
Mahmud Pasha Falaki, Dr. Aloys Sprenger	Apr 20, 571	Monday, 8 MHR
Abdul Hamid Siddiqi	Apr 22, 571	Wednesday, 10 MHR
Muhammad Akbar Khan	Apr 23, 571	Thursday, 11 MHR
Abdur Rahman Shad	Apr 29, 571	Wednesday, 17 MHR

We may offer some comments on the calculations of Perceval, Sprenger and Falaki.

Perceval believed that the Arabians regularly intercalated one month in every three years and there arrived at the end of the tenth year (against M 783: March 29 - April 27, 632) one *nasi* operation of which was discontinued as per orders of the Prophet. If one intercalation was due against this month, then, M 21 (August 18 -

66. Burhan, Apr 1965, p 232

September 17, 570) will work out to a Rabiul Awwal (place one *nasi* against M 783, another against M 746, the next against M 709, and so on at the gap of every thirty-six months). Then he contended that the Prophet was born on August 20, 570.

Mahmud Pasha Falaki, the Egyptian astronomer wrote a book on the birthday of the Prophet. He, and Dr. Aloys Sprenger too, arrived at April 20, 571 (Monday). Inasmuch as his date works out to the undisputed week-day of Monday and because of his being an astronomer many lent credence to his result and had started adopting his date very popularly in many of the recent works. Maulana Shibli also, in his monumental work on the life of the Prophet, had adopted Falaki's date. As Shibli was a scholar of very high reputation his adoption of the date all the more enhanced its popularity at least in the Indian sub-continent. But Falaki apparently and Sprenger certainly believed that there was not such a thing as *nasi* in the pagan calendar and the Arab year was purely a lunar one, as already discussed in the beginning of this work. This erroneous idea led these authorities to reconstruct the pagan calendar purely on twelve monthly basis without inter-stitching any *nasi*. If we extend backwards the Hegira calendar beyond the epochal day, presently believed to be July 15, 622, we get a Rabiul Awwal commencing from April 12, 571 and the 8th of that month works out to a Monday on April 20. This was the date which Falaki and Sprenger believed was the date of birth of the Prophet. But if there was not such a thing as the *thirteenth* month, why did the Qur'an tell us that in the reckoning of God the year consists of only *twelve* months and *nasi* was an act of infidelity, and why did the Prophet, in his sermon at the Farewell Pilgrimage, forbid continuance of intercalation?

In the calendar that we have re-discovered, we get a Rabiul Awwal against June-July in 570 AC, the year of the Elephants. In June the conjunction occurred on the 20th at 9 50 AM Meccan time (7 12 AM GMT) according to Tsybulsky's calculation chart. The next Meccan sunset on the 21st occurred around 6 40 PM (vide **Annexure 4**) when the age of the crescent was about 32 hours which

was well sufficient for sighting. Therefore the lunar month commenced by the sunset of June 21, and the 2nd of the month fell on June 23 which was a Monday.

Is not then June 23, 570 AC the best of all the solutions? It agrees with traditional information, fits well in the scheme of intercalation and accords with astronomical calculation.

## 6.2 Abyssinian attack on the Ka'ba

Consequent to establishment of the date of birth of the Prophet and identification of the Sequence of the year we may attempt to locate the date when Abraha launched his attack upon the Ka'ba.

Of this Ibn Sa'd cut short by saying that it was in the middle of Muharram<sup>67</sup> of the year in which the Prophet was born while al Biruni pinpointed the date as 17 Muharram<sup>68</sup> and Abu'l Fida furnished the week-day as Sunday.<sup>69</sup>

Let us now see whether Sequence 01A, which attested the date of birth of the Prophet, can also attest this date.

### Seq 01A

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1 AF MHR	1	570 Apr 23 (WE) - 24 (TH)
	17 (SU)	May 9 (FR) - 10 (SA)

The date misses the reported week-day by one day. If the lunar month commenced one day later, which is not an impossibility (refer concluding paragraph of 4.2), it will agree with the report. It appears that Abraha launched the attack on Sunday, May 11, 570 AC - forty-two days before the birth of the Prophet.

## 6.3 First revelation of the Qur'an

The biographers say that the Prophet received his first revelation in one of the nights of Ramadan in the fortieth year of his life (Urwa)<sup>70</sup>

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67. Ibn Sa'd: *Tabaqat*, Vol 1, p 109

69. Burhan, Apr 1965, p 230

68. Sachau: *Chronology*, p 328

70. Ibn Sa'd: *Tabaqat*, Vol 2, p 384

or after the fortieth year (Ibn Abbas, Anas bin Malik).<sup>71</sup> While every one agrees that it was on a Monday,<sup>72</sup> the authorities differed about the date - 17th (Abu Ja'far),<sup>73</sup> 18th (Abdullah bin Zaid al Hajrami), or the 24th (Abu Zild).<sup>74</sup>

The Qur'an says it was revealed in the blessed night (44:3) of Lailatul Qadr (97:1) in the month of Ramadan (2:185). Inferring from this, some scholars are inclined to believe that the first revelation was in Lailatul Qadr and try to link up the date with this night. A bit of discussion in this regard will not, therefore, be out of place.

Initially the Prophet sat for *I'tikaf* (seclusion in the Mosque) in the middle ten days of Ramadan; but after some time he directed his Companions to sit for it in its last ten days with the disclosure that Lailatul Qadr was in the odd nights of the last ten days.<sup>75</sup> Discussion ensued and some of the Companions, who had seen dreams about it, started narrating their dreams to one another whereupon the Prophet said: *It seems that all your dreams agree that it is in the last seven nights, and whoever wants to search for it should search in the last seven.*<sup>76</sup> Now if we consider only the odd nights in the last seven days the possible dates are the 23rd, 25th, 27th and 29th. Later the range was further narrowed down to the 25th, 27th and 29th as reported by 'Ubada bin Samit. He said: The Prophet came out to inform us about the Lailatul Qadr while two persons were quarreling. So the Prophet said: I came out to inform you about the Lailatul Qadr but because of your quarrel the information about it had been taken away; yet that might be for your own good. Search for it on the 29th, 27th and 25th.<sup>77</sup>

Although some of his Companions strongly conjectured that it was on the 21st (Abu Sai'd Khudri),<sup>78</sup> the 23rd (Abdullah bin

71. Ibn Sa'd: *Tabaqat*, Vol 1, p 219

73. Ibn Sa'd: *Tabaqat*, Vol 1, p 224;

Mirkhond: *Rauzat-us Safa*, Pt II, p 140

75. Bukhari, Vol 3, p 131

77. Bukhari, Vol 3, p 133

72. Ibn Sa'd: *Tabaqat*, Vol 1, pp 223, 224;

Tabari: *Tarikh*, Vol 1, pp 69, 70

74. Tabari: *Tarikh*, Vol 1, p 70

76. Bukhari, Vol 3, p 130

78. Bukhari, Vol 3, p 136



Unais),<sup>79</sup> the 24th (Ibn Abbas)<sup>80</sup> and the 27th night (Ubayy bin Ka'ab),<sup>81</sup> these were their own opinions and Lailatul Qadr still remains as elusive as ever.

While commenting upon verse 2:85, Ibn Kathir stated that the Prophet was asked about what could be the meaning of descent of the Glorious Qur'an in Ramadan, and that too in Lailatul Qadr when the revelation extended over a period of years. Thereupon the Prophet said that the Qur'an in its entirety had been sent down to the first Heaven in Ramadan in the night of Destiny (Ibn Abbas).<sup>82</sup> Elaborating on this Jalaluddin Suyuti says that the Qur'an is said to have been extant in the highest Heaven from eternity, written on the Preserved Tablet near the throne of God, and from thence to have been sent down to the lowest Heaven, in the month of Ramadan in the night of al Qadr and stored up there in the Temple of Majesty from whence it was revealed to Muhammad in smaller or larger portions in the course of twenty to twenty-five years (Itqan).<sup>83</sup>

This makes it clear that the descent of the Qur'an from the Preserved Tablet and its first delivery to the Prophet were on different dates. Were the first revelation in the night of al Qadr, there could not arise the need for the Prophet to search for it. Because he could never forget the date of his first divine experience. The natural inference is that the night which he was searching must be the very night when the Glorious Qur'an was transferred to the lowest Heaven. When it was revealed that this night was better than a thousand months (cf *al Qur'an* 97:3) he felt the eagerness to locate it and therefore sat in *I'tikaf*. This resolves the confusion that the first revelation was in the night of al Qadr

In the fortieth and forty-first years of the Prophet's life (June 609 - June 611) the sequences in operation threw up the following week-days against the reported dates.

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79. Abu Dawud, Vol 1, p 362

80. Bukhari, Vol 3, p 133

81. Muslim, Vol 2, p 573

82. Tafsir Ibn Kathir, Vol 3, p 33

83. Klien: Religion, p 9

Seq 40A/40B		
40 AF RMD 1	609 Dec 4(TH)- 5(FR)	
17(MO)	20(SA)-21(SU)	
18(MO)	21(SU)-22(MO)	
24(MO)	27(SA)-28(SU)	
Seq 41A		Seq 41B
41 AF RMD 1	610 Nov 23(MO)-24(TU)	610 Dec 23(WE)-24(TH)
17(MO)	Dec 9(WE)-10(TH)	611 Jan 8(FR)- 9(SA)
18(MO)	10(TH)-11(FR)	9(SA)-10(SU)
24(MO)	16(WE)-17(TH)	15(FR)-16(SA)

The concordance reveals a Monday against 18 Ramadan in the 40th year under sequences 40A and 40B but not against any of the other dates either in the 40th or in the 41st year. December 22, 609 was therefore the actual date on which the Prophet received his first revelation. What a value the Providence placed in the longest night of the year! (Read the hint in *al Qur'an* at 76:26).

This agrees with Prof. Hamidullah's findings also.<sup>84</sup> Perceval however contended that the Prophet commenced his mission in Ramadan starting from December 23, 610 AC.<sup>85</sup>

#### 6.4 Mi'raj

Regarding the reputed events of the Prophet's night journey to Masjid Aqsa in Jerusalem (*Isra*) and to the Heavens (*Mi'raj*), some scholars believe that these were in one and the same occasion while others maintain that these were in different occasions. Despite the popular belief that the latter was in continuation of the former, the Quranic narrations thereof had been placed in two different surahs - the *Mi'raj* in an Najm (53) and the *Isra* in Bani Israel (17) which are respectively classed as early and late Meccan surahs (Hashim Amir Ali).

84. *Islamic Review*, Feb 1969, p 10

85. *Islamic Culture*, Apr 1947, p 150

If the two were separate events *Mi'raj* must have preceded *Isra* although the latter had preceded the former in the narrators' reports - the *Isra* occurring in the fifth year of mission or on 17 Rabiul Awwal one year before the Prophet's seeking refuge in the valley of Abu Talib (Ibn Abbas)<sup>86</sup> and the *Mi'raj* on a Saturday on 27 Ramadan eighteen months before emigration to Medina (Abu Bakr bin Abdullah bin Abu Sabrah).<sup>87</sup>

Eighteen months before the emigration Ramadan could start by November 2 or December 2, 620 AC under the two operating sequences. These reveal week-days as follows:

	Seq 51A	Seq 51B
51 AF RMD 1	620 Nov 2(SU)- 3(MO)	620 Dec 2(TU)- 3(WE)
27(SA)	28(FR)-29(SA)	28(SU)-29(MO)

Sequence 51A throws up a Saturday against the reported date in complete agreement with the report. The Prophet made the heavenly visit in the night of November 29, 620 AC.

As no week-day was recorded for the *Isra*, there is no possibility of verifying the correctness of it's date. It's location will be attempted after identifying the true calendar.

Al Biruni did not make any distinction between the two. He maintained that these occurred on 27 Rajab without however mentioning the year.<sup>88</sup>

## 6.5 Emigration to Medina

The dates reported about the various stages of the Prophet's emigration to Medina by the various authorities are as follows.

Assembly of the Quraish leaders in the Darul Nadwah	: 1 H RBL 1, TH (Alvi) <sup>89</sup>
Prophet's leaving of the cave of Thaur	: RBL 5, MO (Ibn Sa'd) <sup>90</sup>

86. Ibn Sa'd: *Tabaqat*, Vol 1, p 247

88. Sachau: *Chronology*, p 329

90. Ibn Sa'd: *Tabaqat*, Vol 1, p 270

87. Ibn Sa'd: *Tabaqat*, Vol 1, p 246

89. Burhan, Oct 1964, p 204; Dec 1964,  
p 370

Arrival at Quba

RBL 12, MO (Abu Ja'far)<sup>91</sup>

Entry to Medina

RBL 16, FR (Ibn Hisham)<sup>92</sup>

These reports are very consistent in themselves regarding the sequence of the week days and can be relied upon without any hesitation despite al Biruni's contention that the Prophet arrived at Quba on the 8th of Rabiul Awwal (Monday).<sup>93</sup>

Let us see which one of the sequences of the year can attest the dates.

	Seq 53A	Seq 53B
1 H RBL 1 (TH)	622 May 18 (TU) - 19 (WE)	622 Jun 16 (WE) - 17 (TH)
5 (MO)	22 (SA) - 23 (SU)	20 (SU) - 21 (MO)
12 (MO)	29 (SA) - 30 (SU)	27 (SU) - 28 (MO)
16 (FR)	Jun 2 (WE) - 3 (TH)	Jul 1 (TH) - 2 (FR)

Sequence 53B reveals week days in complete agreement with the biographical reports establishing that the Prophet left Mecca on June 21, landed at Quba on June 28 and entered the city on July 2, 622 AC.

The arduous task of ushering in the Kingdom of God by setting up a nation of the worshippers of the Lone God lies ahead of him; and the Providence destined him to set out on the longest day of the year!

Unable to find out the true form of the calendar, people groped in darkness and suggested various dates for the fateful journey. It will be worthwhile to have a look at them.

	Leaving Thaur	Reaching Quba	Entry to the City
Dr. Hamidullah		31. 5.622, MO <sup>94</sup>	
Muhammad Ali			28.6.622, MO <sup>95</sup>
Caussin de Perceval,			
Sir William Muir	20.6.622, SU	28. 6.622, MO <sup>96</sup>	2.7.622, FR <sup>97</sup>

91. Tabari: Tarikh, Vol 1, p 135

92. Ibn Hisham: Sirat, Vol 1, p 544

93. Sachau: Chronology, pp 327, 329

94. Islamic Review, Feb 1969, p 9

95. Muhammad Ali: Living Thoughts, p 8

96. Muir: Life, pp 141, 142, 168

97. Ameer Ali: Spirit, p 49

H. G. Wells,			
Maulana Shibli,			
Abdul Hamid Siddiqi		20. 9.622, MO <sup>98</sup>	
Abdullah Yusuf Ali	9.9.622, TH		22.9.622, WE <sup>99</sup>
Naeem Siddiqi	16.9.622, TH	23. 9.622, TH <sup>100</sup>	
Philip K. Hitti,			
Edward Mahler, Maxime Rodinson		24. 9.622, FR <sup>101</sup>	
Ishaqun Nabi Alvi		22.11.622, MO <sup>102</sup>	

Only Perceval and Muir arrived at the true dates. Those who contended that the emigration took place in September were led away by the mistaken belief that the reported month of Rabiul Awwal was that of the Hegira calendar.

While assigning the event in November, Alvi tries to justify such placement by arguing that Ali's sleeping in the bed of the Prophet covered by the latter's blanket was indicative of prevalence of winter season. But this cannot be a conclusive proof. Ali could use Prophet's blanket to lead away the enemies to believe that it was Prophet himself who was sleeping on the bed.

Speaking about the Medinan people's waiting for the Prophet's arrival in their city, Tabari recorded that it was during very hot season that the people went out for several days in the morning to the suburbs to watch his arrival and waited till the heat of the day increased and no shadows were left when they returned to their houses only to resume the watch in the afternoon again.<sup>103</sup> This report indicates prevalence of summer.

Al Biruni had perhaps believed that the emigration was in Rabiul Awwal of the Hegira calendar in which the month started by the sunset of Sunday, September 12, 622 AC and the 12th turned out to be a Friday as against the popular tradition that the Prophet arrived at Quba on a Monday. Therefore he argued that the arrival could not be on the 12th but on the 8th to be a Monday.

98. Burhan, Oct 1964, p 207; Siddiqi: Life, p 129

99. Yusuf Ali: Holy Qur'an, p 1078

100. Naeem Siddiqi: the Benefactor, p 265

101. Ibn Sa'd: Tabaqat, Vol 2, p 2, footnote; Hitti: the Arabs, p 26; Rodinson: Muhammad, p 146; Siddiqi: Life, p 135

102. Burhan, Oct 1964, p 208

103. Tabari: Tarikh, Vol 1, p 136

Maulana Shibli, Naeem Siddiqi, Muhammad Ali, Abdul Hamid Siddiqi and H.G. Wells appear to have relied upon al Biruni.

## 6.6 Ghazwa Buwat

There are contradictory reports about this expedition. Ibn Ishaq, Wakidi and Ibn Sa'd maintain that it occurred in Rabiul Awwal 2 H<sup>104</sup> while Ibn Habib and Tabari say that it was in Rabiul Akhir.<sup>105</sup> Presently available work of Ibn Habib furnishes the dates as follows:

Start : 2 H RBR 3, MO

Return : RBR 20, MO

There is an inconsistency in the report itself; if one of the dates falls on Monday, the other cannot. Alvi therefore thinks that there had been an inadvertent error in copying the date of start. It was most likely 13 which a careless copyist had taken down as 3.<sup>106</sup> This appears to be a reasonable explanation. In our analysis we have, therefore, considered it to be 13. If the concordance can give a Monday on the 13th, it will not only establish the correct date in the Christian calendar but will also correct this error.

Now a word about the Sequence of the year. Sequence 53B, the true sequence of the year of emigration ended by M 671; therefore the next year must start by M 672 which is possible only if the Sequence is 54B. Under this sequence Rabiul Akhir could start by July 5, 623. Now let us see what week-days it throws up against the aforementioned dates.

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104. Ibn Hisham: *Sirat*, Vol 1, p 691; Ibn Sa'd: *Tabaqat*, Vol 2, p 5

105. Tabari: *Tarikh*, Vol 1, p 150; Burhan, Sep 1964, p 140

106. Burhan, Sep 1964, p 140

Seq 54B

2 H RBR	1	623 Jul 5 (TU) - 6 (WE)
	3 (MO)	7 (TH) - 8 (FR)
	13 (MO)	17 (SU) - 18 (MO)
	20 (MO)	24 (SU) - 25 (MO)

The Sequence successfully reveals that the Prophet started for this Ghazwa on the 13th (July 18, 623, Monday) and returned on the 20th Rabiul Akhir (July 25, 623, Monday).

### 6.7 Ghazwa Talab Kurz bin Jabir Fihri (Ghazwa Badre Ula)

Ibn Habib furnished the date of start for this Ghazwa as Monday, 12 Jamadil Ukhra 2 H.<sup>107</sup> As against this Ibn Ishaq said: Hardly a few nights had passed after the Prophet's return from Dhul Ashirah when Kurz bin Jabir Fihri launched an attack in the pastures of Medina and the Prophet set out in his pursuit and reached as far as Safwan. Kurz escaped and the Prophet returned in Jamadil Ukhra.<sup>108</sup> Tabari also said that the return was in Jamadil Ukhra.<sup>109</sup>

We have the information that for Dhul Ashirah, the Prophet set out on the first of Jamadil Ula.<sup>110</sup> Therefore it appears that in pursuit of Kurz bin Jabir the Prophet set out in Jamadil Ula and not in Jamadil Ukhra. It calls us to speculate whether inadvertently Ibn Habib took down the month as Jamadil Ukhra while it was Jamadil Ula.

Let us see which one the Sequence of the year attests.

Seq 54B

2 H JML	1	623 Aug 3 (WE) - 4 (TH)
	12 (MO)	14 (SU) - 15 (MO)
JMR	1	Sep 2 (FR) - 3 (SA)
	12 (MO)	13 (TU) - 14 (WE)

107. Burhan, May 1964, p 271

108. Ibn Hisham: Sirat, Vol 1, pp 693, 694

109. Tabari: Tarikh, Vol 1, p 153

110. Burhan, Sep 1964, p 137

The Sequence discloses a Monday in Jamadil Ula but not in Jamadil Ukhra. It appears that the Prophet set out for this expedition on 12 Jamadil Ula 2 H (August 15, 623, Monday).

Wakidi and Ibn Sa'd dated this event in Rabiul Awwal.<sup>111</sup> In the second year, Rabiul Awwal of Hegira calendar corresponded to Jamadil Ukhra of the Pagan calendar. Perhaps these writers recorded the month of return in terms of the Hegira calendar. This is an example of the biographers' conversion of the pagan months into the Hegira months.

### 6.8 Ghazwa Yanbu

Ibn Habib recorded that the Prophet set out for this expedition on Thursday, 2 Sha'ban and concluded an agreement with Banu Sulaim and Banu Ghifar on Tuesday, 14 Sha'ban 2 H.<sup>112</sup>

The dates fall on the following week-days.

#### Seq 54B

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2 H SHB	1	623 Oct 31 (MO) - Nov 1 (TU)
	2 (TH)	Nov 1 (TU) - 2 (WE)
	14 (TU)	13 (SU) - 14 (MO)

The dates miss the reported week-days by one day. But Wakidi maintained that 15 Sha'ban was a Tuesday (refer next event). If so, the week-days of this event should have been more correctly Wednesday and Monday as also disclosed by the Sequence. It appears that the Prophet set out on Wednesday, the 2nd and concluded the treaty on Monday, the 14th of Sha'ban 2 H.

Nevertheless it remains to be seen whether the Prophet could possibly be back in Medina the next day on 15 Sha'ban when the commandment for change of Qibla descended during *Juhar* prayer.

111. Burhan, May 1964, p 283; Oct 1964, p 209

112. Burhan, May 1964, p 268



## 6.9 Tahwil Qibla

Imam Juhri says that change of Qibla occurred in Jamadil Ula in 2 H<sup>113</sup> while Ibn Ishaq and Tabari believe that it was in Sha'ban.<sup>114</sup> But Ibn Sa'd and Wakidi are more specific and furnish the dates and days as Monday, the middle of Rajab<sup>115</sup> and as Tuesday, the middle of Sha'ban<sup>116</sup> respectively.

The Sequence reveals the following week-days against these dates.

Seq 54B			
2 H RJB	1	623 Oct 1 (SA) -	2 (SU)
	15 (MO)	15 (SA) -	16 (SU)
SHB	1	31 (MO) - Nov 1 (TU)	
	15 (TU)	Nov 14 (MO) -	15 (TU)

The sequence attests Wakidi's report. The change occurred on 15 Sha'ban (November 15, 623, Tuesday).

This corresponded to Jamadil Ula of the Hegira calendar; Imam Juhri reported in terms of Hegira calendar.

Ibn Sa'd further informs us that following the change of Qibla *Adhan* had been ordained.<sup>117</sup>

## 6.10 Battle of Badr

The battle occurred in Ramadan 2 H and about the day of battle the authorities provided the following dates.

Urwa bin Jubair	:	16/17, FR <sup>118</sup>
Muhammad bin Saleh,		
Abdullah bin Mas'ud	:	17, FR <sup>119</sup>
Amir bin Rabiha al Badri	:	17, MO <sup>120</sup>
Abdullah	:	19 <sup>121</sup>

113. Burhan, Oct 1964, p 209

115. Ibn Sa'd: *Tabaqat*, Vol 1, p 284

117. Ibn Sa'd: *Tabaqat*, Vol 1, p 290

119. Tabari: *Tarikh*, Vol 1, pp 70, 159

121. Tabari: *Tarikh*, Vol 1, p 159

114. Tabari: *Tarikh*, Vol 1, pp 157, 158

116. Tabari: *Tarikh*, Vol 1, p 158

118. Burhan, May 1964, p 269

120. Ibn Sa'd: *Tabaqat*, Vol 2, p 21

According to Tabari, the return was on a Wednesday when 8 nights of Ramadan were still left.<sup>122</sup>

The Sequence in operation reveals week-days as follows:

Seq 54B

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2 H RMD 1	623 Nov 30 (WE) - Dec 1 (TH)
16 (FR)	Dec 14 (WE) - 15 (TH)
17 (FR/MO)	15 (TH) - 16 (FR)
19	17 (SA) - 18 (SU)
22 (WE)	20 (TU) - 21 (WE)

The Sequence does not reveal any Monday against any of the dates. The report about Monday must be wrong. Ibn Sa'd was correct when he recorded that it was beyond doubt a Friday and the report about Monday was exceptional.<sup>123</sup> The day of battle was Friday, 17 Ramadan (December 16, 623) and the return was on Wednesday, 22 Ramadan (December 21, 623).

Tabari narrates on the authority of Ibn Abbas that immediately before the beginning of the battle, the Meccan army infested the wells of Badr depriving the Muslims of water; and under the influence of thirst, some of the latter fell prey to utter despair when suddenly abundant rain fell and enabled them to satisfy their thirst<sup>124</sup> which the Qur'an describes in its inimitable style as:

*(Remember how it was) when He caused inner calm to enfold you, as an assurance from Him, and sent down upon you water from the skies, so that He might purify you thereby and free you from Satan's unclean whisperings and strengthen your hearts and thus make firm your steps.- (al Qur'an 8:11)*

In his biography of the Prophet, Muir says quoting Burton that in Arabia rains begin in October and last with considerable intervals through the winter.<sup>125</sup> Our finding that the battle was fought in December is also attested by the climatic condition.

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122. Tabari: Tarikh, Vol 1, p 208

123. Ibn Sa'd: Tabaqat, Vol 2, p 21

124. Aasid: Message, p 239

125. Muir: Life, p 173

Ibn Ishaq stated that after the victory in Badr, the Prophet sent Abdullah bin Rawaha and Zaid bin Haritha to Medina in advance to announce the Muslim victory in Badr. Usama bin Zaid narrated: We received this news when we were spreading earth on the grave of Ruqayya, the daughter of the Prophet and the wife of Uthman bin Affan. The Prophet left me and Uthman in Medina to look after the ailing Ruqayya.<sup>126</sup>

Since the Prophet returned to Medina on 22 Ramadan (December 21, 623), it is sure that Ruqayya died a few days before this.

### 6.11 Ghazwa Qarqaratul Qudr

Ibn Ishaq, Ibn Habib and Tabari stated that it was in Shawwal 2 H<sup>127</sup> that the Prophet started for this expedition while Wakidi and Ibn Sa'd recorded that it was in Muharram 3 H.<sup>128</sup>

The dates-days furnished were as follows:

	Start	Return
Ibn Habib	: 2 H SHW 1, FR	—
Tabari	: 3 H SHW 1, FR <sup>129</sup>	3 H SHW 10

Ibn Ishaq recorded in clear terms that the Prophet had rested only for seven days after return from Badr when he started for Qudr<sup>130</sup> indicating thereby that it was an event of 2 H, Tabari's 3 H could be a slip of pen. We have therefore considered it to be 2 H.

Following the Sequence in operation in 2 H, we have the following concordance:

	Seq 54B
2 H SHW 1 (FR)	623 Dec 29 (TH) - 30 (FR)
10	624 Jan 7 (SA) - 8 (SU)

126. Ibn Hisham: Sirat, Vol 1, p 740

127. Tabari: Tarikh, Vol 1, pp 208, 209; Burhan, Aug 1964, p 94

128. Ibn Sa'd: Tabaqat, Vol 2, p 34; Tabari: Tarikh, Vol 1, p 208

129. Tabari: Tarikh, Vol 1, p 208

130. Ibn Hisham: Sirat, Vol 2, p 21; Tabari: Tarikh, Vol 1, p 208

It reveals that the Prophet started on 1 SHW (December 30, 623, Friday) and returned on 10 SHW (January 8, 624, Sunday).

On the contentions of Wakidi and Ibn Sa'd that the expedition took place in Muharram 3 H we may seek a suitable explanation through the Pagan-Hegira concordance which was as follows:

		Pagan	Hegira
		-----	-----
623 Dec 29	- 624 Jan 28	2 HE SHW	2 AH RJB
624 Jan 28	- Feb 26	ZLQ	SHB
Feb 26	- Mar 27	ZLH	RMD
Mar 27	- Apr 25	3 HE MHR	SHW

Although the event occurred in Shawwal 2 HE of the Pagan calendar, perhaps Wakidi and Ibn Sa'd had erroneously considered it to be the Shawwal 2 AH of the Hegira calendar. When converted to the Pagan, it became Muharram 3 HE. Then they reported it as such.

This shows that in their time, the biographers were having some workable information on the relation of the two calendars and to some extent successful in converting the months of one calendar to those of the other. But the identity of the months carried forward by the narrations from generation to generation appear to be posing a permanent problem of identification. In the process serious errors were made giving rise to many misleading dates in the biographical works.

## 6.12 Sariyya Ghalib bin Abdullah Laithee

Ibn Habib says that this expedition set out on Sunday, 10 Shawwal 2 H<sup>131</sup> while Tabari gives the date as 11 Shawwal.<sup>132</sup> Regarding the return both concur that it was on a Saturday, when fourteen nights of the month were still left.

131. Burhan, Aug 1964, p 95

132. Tabari: Tarikh, Vol 1, p 209

As already seen in the previous event 10 Shawwal worked out to a Sunday (January 8, 624). The date of return will therefore work out to Saturday, 16 Shawwal (January 14, 624).

## Seq 54B

2 H SHW 1	623 Dec 29 (TH) - 30 (FR)
10 (SU)	624 Jan 7 (SA) - 8 (SU)
* 11	8 (SU) - 9 (MO)
16 (SA)	13 (FR) - 14 (SA)

## 6.13 Ghazwa Banu Qainuqa

Imam Juhri maintained that this was an event of Shawwal 2 H<sup>133</sup> while other biographers furnished the following dates.

	Start	Return
Wakidi :	2 H SHW 15, SA <sup>134</sup>	
Ibn Sa'd :	2 H middle of SHW, SA <sup>135</sup>	
Ibn Habib :		3 H SFR 7, SU <sup>136</sup>
Tabari :		3 H SFR 9 <sup>137</sup>

Although Wakidi stated the day of start to be Saturday, 15 Shawwal his Secretary Ibn Sa'd avoided mention of any specific date but moderated as the middle of Shawwal while however retaining the week-day. In the case of Sariyya Ghalib bin Abdullah Laithee, as seen in the previous event, 16 Shawwal (and not 15 Shawwal) worked out to Saturday. This was perhaps the reason for Ibn Sa'd's avoiding his master's specific date which, he perhaps knew, was not accurate. The actual date of start could, therefore, be 16 Shawwal 2 HE (January 14, 624, Saturday).

The return could be in Dhul Qa'da of the same year because according to Ibn Sa'd the siege continued up to 1 Dhul Qa'da.<sup>138</sup> Ibn

133. Tabari: Tarikh, Vol 1, p 206

134. Burhan, May 1964, p 269

135. Ibn Sa'd: Tabaqat, Vol 2, p 32

136. Burhan, Aug 1964, p 94; Oct 1964, p 210

137. Tabari: Tarikh, Vol 1, p 208

138. Ibn Sa'd: Tabaqat, Vol 2, p 32

Habib and Tabari apparently considered this to be a reference to the Hegira calendar. Converting into the corresponding pagan month, they dated the return in Safar 3 H as the following Pagan - Hegira concordance will show:

			Pagan	Hegira
623 Dec 29	-	624 Jan 28	2 HE SHW	2 AH RJB
624 Jan 28	-	Feb 26	ZLQ	SHB
Feb 26	-	Mar 27	ZLH	RMD
Mar 27	-	Apr 25	3 HE MHR	SHW
Apr 25	-	May 25	SFR	ZLQ

Was then the return in Dhul Qa'da 2 HE or in Safar 3 HE? It could not be in Safar because, firstly the Prophet could not take such a long period from Shawwal 2 HE to Safar 3 HE for this expedition, and secondly we have got the information that the Prophet was very much present in Medina in Dhul Hijja 2 HE arranging the marriage of his daughter Fatima,<sup>139</sup> celebrating the first Iduz Zuha in the life of the new nation<sup>140</sup> and conducting Ghazwa Sawiq.<sup>141</sup> The return could be in Dhul Qa'da 2 HE.

Then the Sequence speaks about the week-day of the return.

		Seq 54B
2 H ZLQ	1	624 Jan 28 (SA) - 29 (SU)
	7 (SU)	Feb 3 (FR) - 4 (SA)
	9	5 (SU) - 6 (MO)

Ibn Habib's week-day agrees with Tabari's date.

It appears that the Prophet set out on 16 Shawwal (January 14, 624, Saturday) and returned on Monday, 9 Dhul Qa'da 2 HE (February 5, 624, Sunday) after sunset.

139. Tabari: Tarikh, Vol 1, p 211

140. Tabari: Tarikh, Vol 1, p 208

141. Ibn Sa'd: Tabaqat, Vol 2, p 33

This is another glaring example of the biographers' confusion of the months of one calendar for those of the other and the resulting chaos in the chronology.

### 6.14 Ghazwa Sawiq

Of this Ghazwa the biographers concur in saying that the start was on a Sunday in Dhul Hijja 2 H but differed about the date indicating its uncertainty.

Wakidi : 5, SU<sup>142</sup>

Ibn Sa'd : 25, SU<sup>143</sup>

Ibn Habib : 22<sup>144</sup>

Tabari : 22/23, SU<sup>145</sup>

The Sequence of the year throws up week-days as follows:

Seq 54B	
2 H ZLH 1	624 Feb 26 (SU) - 27 (MO)
5 (SU)	Mar 1 (TH) - 2 (FR)
22 (SU)	18 (SU) - 19 (MO)
23 (SU)	19 (MO) - 20 (TU)
25 (SU)	21 (WE) - 22 (TH)

It throws up a Monday on 22 Dhul Hijja (March 19, 624). If the start was after sunset of March 18 on Sunday, there was possibility of the narrators' erroneously reporting the week-day as Sunday although as per Muslim reckoning it should have been a Monday.

The Prophet started on Monday, 22 Dhul Hijja 2 HE (March 18, 624, Sunday) after sunset.

142. Burhan, May 1964, p 270

144. Burhan, Sep 1964, p 139

143. Ibn Sa'd: Tabaqat, Vol 2, p 33

145. Tabari: Tarikh, Vol 1, p 209

### 6.15 Ghazwa Dhu Amr

Of this Ghazwa the reports are in a highly confusing state. According to Ibn Ishaq the Prophet started for this Ghazwa either at the end of Dhul Hijja 2 H or in the beginning of Muharram 3 H, halted almost the whole of Safar at Najd and returned in Rabiul Awwal 3 H.<sup>146</sup> Tabari also wrote that it was an event of either Safar or Rabiul Awwal 3 H.<sup>147</sup>

But Wakidi and Ibn Sa'd held a different view and maintained that the Prophet set out for this expedition only in Rabiul Awwal 3 H and furnished the following dates.

Wakidi : 3 H RBL 12, TH<sup>148</sup>

Ibn Sa'd : RBL 12<sup>149</sup>

Let us see what the Sequences of the year throw up.

Seq 55A/55B

3 H RBL 1	624 May 25 (FR) - 26 (SA)
12 (TH)	Jun 5 (TU) - 6 (WE)

The date misses the reported week-day by one day. Perhaps the Prophet set out on Wednesday, 12 RBL 3 HE (June 6, 624 AC). Ibn Sa'd when he re-wrote the Prophet's biography omitted mention of the week-day although Wakidi's week-day was available to him presumably because he could not get a Thursday against the date.

Ibn Ishaq's Dhul Hijja could be a reference to the Hegira calendar for Rabiul Awwal 3 HE corresponded to Dhul Hijja 2 AH.

According to Ibn Sa'd the Prophet was absent from the city in this occasion for 11 nights.<sup>150</sup> Therefore the return could be on Monday, 24 Rabiul Awwal 3 HE (June 18, 624).

146. Ibn Hisham: *Sirat*, Vol 2, p 23

147. Tabari: *Tarikh*, Vol 1, pp 212, 215

148. Burhan, May 1964, p 285; Aug 1964, p 80

149. Ibn Sa'd: *Tabaqat*, Vol 2, p 40

150. Ibn Sa'd: *Tabaqat*, Vol 2, p 40



## 6.16 Battle of Uhud

Every authority agreed that the battle was fought on a Saturday in Shawwal 3 H, but widely differed about the date as shown below.

7	-	Wakidi, <sup>151</sup> Ibn Sa'd, <sup>152</sup> Tabari <sup>153</sup>
11	-	Qatada, Qastalani <sup>154</sup>
15	-	Ibn Ishaq, <sup>155</sup> Tabari <sup>156</sup>
17	-	Al Biruni <sup>157</sup>

Let us see which one of these is attested by the operating Sequence of the year.

Seq 55A/55B		
3 H SHW	1	624 Dec 18 (TU) - 19 (WE)
	7 (SA)	24 (MO) - 25 (TU)
	11 (SA)	28 (FR) - 29 (SA)
	15 (SA)	625 Jan 1 (TU) - 2 (WE)
	17 (SA)	3 (TH) - 4 (FR)

On 11 Shawwal (December 29, 624) we get a Saturday establishing beyond all doubt that Qatada's date was the actual date on which the battle was fought.

Believing it to be a reference to Hegira calendar, Maxime Rodinson and Margoliouth maintained that the battle was fought on March 23/24, 625<sup>158</sup> corresponding to 7 Shawwal 3 AH.

We have the information that the Meccans arrived at Wadil Aqiq (Jable Uhud) on Wednesday (3 Shawwal),<sup>159</sup> the Prophet sent Anas and Munis to collect information on Thursday (5 Shawwal)<sup>160</sup> and set out on Friday after saying the funeral prayer of Malik bin 'Amr, the Ansari who died that day.<sup>161</sup>

151. Burhan, Nov 1964, p 268

153. Tabari: Tarikh, Vol 1, p 222

155. Ibn Hisham: Sirat, Vol 2, p 84

157. Sachau: Chronology, p 332

159. Tabari: Tarikh, Vol 1, pp 224, 229

160. Ibn Sa'd: Tabaqat, Vol 2, p 43

152. Ibn Sa'd: Tabaqat, Vol 2, p 42

154. Burhan, Nov 1964, p 267

156. Tabari: Tarikh, Vol 1, pp 224, 249

158. Margoliouth: Rise, p 294; Rodinson: Muhammad, p 195

161. Ibn Hisham: Sirat, Vol 2, p 44

Now with the establishment of the date of battle, we can backwardly work out the dates of the various sequels preceding it.

Arrival of the Meccans	: Wednesday, 8 Shawwal (December 26, 624)
Sending spies	: Thursday, 9 Shawwal (December 27, 624)
Prophet's start	: Friday, 10 Shawwal (December 28, 624)

Ibn Sa'd says that the Prophet returned to Medina the same day of the battle before sunset.<sup>162</sup>

### 6.17 Ghazwa Hamral Asad

It is recorded that on Sunday, the day after Uhud, the Prophet set out for Hamral Asad, eight miles distant from Medina, in pursuit of Abu Sufyan's army, halted there for three days from Monday to Wednesday and returned to Medina on Friday.

Following the confusion in regard to the day of Uhud, the biographers furnished the date of start for this Ghazwa as follows:

Ibn Sa'd : 3 H SHW 8, SU<sup>163</sup>

Tabari : SHW 16, SU (Ikrima)<sup>164</sup>

In the foregoing event we have established the correct date of battle of Uhud as Saturday, 11 Shawwal (December 29, 624). As it was on the next day that the Prophet set out for Hamral Asad, the date must be beyond doubt Sunday, 12 Shawwal 3 HE (December 30, 624) whatever may be the dates furnished by the biographers.

### 6.18 Sariyya Abdullah bin Unais

Wakidi says that the Sariyya started on Monday, 5 Muharram 4 H.<sup>165</sup> Ibn Sa'd also furnishes the same date but omits mention of the

162. Ibn Sa'd: *Tabaqat*, Vol 2, p 51

163. Ibn Sa'd: *Tabaqat*, Vol 2, p 57

164. Tabari: *Tarikh*, Vol 1, p 249

165. Burhan, May 1964, p 272

week-day<sup>166</sup> while saying that the return was on Saturday, 23 Muharram.<sup>167</sup>

The two week-days do not conform to each other. If the 5th was a Monday, the 23rd would be a Friday; or if the 23rd was a Saturday, the 5th would be a Tuesday. Why Ibn Sa'd avoided mention of the week-day of start? May be he doubted the accuracy of Wakidi's week-day. Now let us see what the Sequences of the year tell.

	Seq 56A	Seq 56B
4 H MHR 1	625 Mar 16 (SA) - 17 (SU)	625 Apr 15 (MO) - 16 (TU)
	5 (MO) 20 (WE) - 21 (TH)	19 (FR) - 20 (SA)
	23 (SA) Apr 7 (SU) - 8 (MO)	May 7 (TU) - 8 (WE)

The sequences fail to attest the dates hinting that these could not be pagan dates. Let us see whether the Hegira calendar can attest these.

	Hegira calendar
4 H MHR 1	625 Jun 13 (TH) - 14 (FR)
	5 (MO) 17 (MO) - 18 (TU)
	23 (SA) Jul 5 (FR) - 6 (SA)

While the sequences fail to reveal the reported week-days, the Hegira calendar can do so which indicates that the reports were with reference to Hegira calendar. It appears that at some later stage the Companions had converted the original pagan month to the corresponding Hegira month and narrated in Hegira terms.

The Sariyya set out after sunset on Monday, June 17 and returned on Saturday, July 7, 625 respectively corresponding to 5th and 23rd Rabiul Awwal 4 HE.

## 6.19 Ghazwa Banu Nadir

Ibn Habib says that the Prophet started for this Ghazwa on

166. Ibn Sa'd: Tabaqat, Vol 2, p 60

167. Ibn Sa'd: Tabaqat, Vol 2, p 61

Tuesday, 12 Rabiul Awwal and returned on 5 Rabiul Akhir 4 H.<sup>168</sup> Without giving any date Ibn Sa'd, however, maintains that it was on a Saturday in Rabiul Awwal<sup>169</sup> that the Prophet set out for this expedition.

Against these dates the sequences throw up the following week-days.

	Seq 56A	Seq 56B
4 H RBL 1	625 May 14 (TU) - 15 (WE)	625 Jun 13 (TH) - 14 (FR)
12 (TU)	25 (SA) - 26 (SU)	24 (MO) - 25 (TU)
RBR 1	Jun 13 (TH) - 14 (FR)	Jul 12 (FR) - 13 (SA)
5	17 (MO) - 18 (TU)	16 (TU) - 17 (WE)

Sequence 56B discloses that the Prophet started on Tuesday, 12 Rabiul Awwal (June 25, 625) and returned on Wednesday, 5 Rabiul Akhir 4 HE (July 17, 625).

Margoliouth places this event in August - September 625.<sup>170</sup>

Ibn Hisham says that it was in this occasion that the commandment for prohibition of liquor descended.<sup>171</sup>

## 6.20 Ghazwa Badre Mawid

Ibn Ishaq and Tabari say that this expedition took place in Sha'ban 4 H<sup>172</sup> while according to Wakidi it was in Dhul Qa'da.<sup>173</sup> Ibn Sa'd and Ibn Habib give the dates as follows:

	Start	Return
Ibn Sa'd	: 4 H ZLQ 1 <sup>174</sup>	
Ibn Habib	: SHB 1, TH	4 H SHB 20, WE <sup>175</sup>

168. Burhan, Sep 1964, p 137

170. Margoliouth: Rise, p 316

172. Ibn Hisham: Sirat, Vol 2, p 242;

Tabari: Tarikh, Vol 1, p 271

175. Burhan, Nov 1964, p 271

169. Ibn Sa'd: Tabaqat, Vol 2, p 68

171. Ibn Hisham: Sirat, Vol 2, p 216

173. Burhan, Aug 1964, p 81

174. Ibn Sa'd: Tabaqat, Vol 2, pp 71, 72

The sequence of the year reveals week-days as follows:

Seq 56B

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4 H SHB    1 (TH)	625 Nov 7 (TH) - 8 (FR)
20 (WE)	26 (TU) - 27 (WE)

The Prophet appears to have started after sunset on 1 Sha'ban (Nov 7, 625), Thursday which should have been recorded more correctly as Friday as per Muslim reckoning, and returned on 20 Sha'ban 4 HE (November 27, 625), Wednesday as Sequence 56D shows.

Authenticity of Ibn Sa'd's date cannot be tested for want of week-day.

### 6.21 Forged Document of Ahle Muqanna

Quoting the authority of Dr. Hamidullah, Alvi mentions of a forged document of Ahle Muqanna and furnishes the date as Friday, 3 Ramadan 5 H.<sup>176</sup>

Sequence 56B of the fourth year ended at M 708. This can only be followed by a Sequence which starts by M 709. Therefore the Sequence for 5 HE should necessarily be 57B.

The concordance with this Sequence reveals week-days as follows:

Seq 57B

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5 H RMD    1	626 Nov 26 (WE) - 27 (TH)
3 (FR)	28 (FR) - 29 (SA)

The date of the document was Saturday, 3 Ramadan 5 HE (Friday, November 28, 626). The week-day should have been more correctly Saturday as per Muslim reckoning.

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176. *Iburihan*, Nov 1964, p 273

## 6.22 Battle of Khandaq

Biographers furnished the following dates about the battle of the trench (also known as Battle of Ahzab).

	Start	Return
Wakidi and Ibn Sa'd	: 5 H ZLQ 8, MO	5 H ZLQ 23, WE <sup>177</sup>
Ibn Habib	: SHW 10, TH	ZLQ 1, SA <sup>178</sup>
Dr. Hamidullah	: —	SHW 29, SA <sup>179</sup>

The Sequence reveals the following week-days against these dates.

Seq 57B	
5 H SHW 1	626 Dec 26 (FR) - 27 (SA)
10 (TH)	627 Jan 4 (SU) - 5 (MO)
29 (SA)	23 (FR) - 24 (SA)
ZLQ 1 (SA)	24 (SA) - 25 (SU)
8 (MO)	31 (SA) - Feb 1 (SU)
23 (WE)	Feb 15 (SU) - 16 (MO)

The Sequence discloses that the battle ended on 29 Shawwal (Jan 24, 627, Saturday). This agrees with Dr. Hamidullah's calculation also.

Bukhari recorded that the people dug the trench in very cold mornings<sup>180</sup> and Tabari added that the siege extended over severe winter nights.<sup>181</sup> If the siege lasted up to the fourth week of January the Prophet and his Companions must be digging the trench during December whose nights and mornings are the coldest in the year. Our finding is also attested by the reported weather condition.

177. Ibn Sa'd: *Tabaqat*, Vol 2, pp 81, 82, 86; Burhan, Sep 1964, pp 141, 142

178. Burhan, Sep 1964, p 141

180. Bukhari, Vol 5, p 295

179. *Islamic Review*, Feb 1969, pp 9, 10

181. Tabari: *Tarikh*, Vol 1, p 290

### 6.23 Ghazwa Banu Quraiza

Classical biographers maintain that this Ghazwa was undertaken in Dhul Qa'da-Dhul Hijja.<sup>182</sup> According to Ibn Sa'd the people set out for this expedition on Wednesday, 23 Dhul Qa'da and returned on Thursday, 7 Dhul Hijja 5 H.<sup>183</sup>

During the battle of Khandaq, the Quraiza people played a treacherous role against the Muslims. The biographers tell us that no sooner the Prophet reached Medina on return from Khandaq than Gabriel brought the divine commandment for action on the treacherous Quraiza. The Prophet forthwith passed orders that the people should immediately set out for Banu Quraiza and none should offer the ensuing *Asr* prayer but in the locality of the said tribe<sup>184</sup>- from which it is clear that the Prophet set out for this Ghazwa on the very day the battle of Khandaq was over.

Ibn Sa'd believed that the battle of Khandaq ended on 23 Dhul Qa'da 5 H and therefore furnished the same date for the raid on Banu Quraiza. But we have already seen that his date was not attested by the operating Sequence.

If the battle of Khandaq ended on 29 Shawwal 5 H (January 24, 627, Saturday) the raid on Quraiza must also be on this very day.

The extent of the siege differed amongst the biographers - 14 nights or 15 days according to Ibn Sa'd,<sup>185</sup> 25 nights to Ibn Hisham,<sup>186</sup> and 1 month and 25 days to Tabari.<sup>187</sup> Therefore the date of return of this Ghazwa cannot be worked out.

It was during this expedition that the Prophet married Raihana bint 'Amr bin Khunafa.<sup>188</sup> She was a women of Quraiza. According to Wakidi it was in Muharram 6 H that she became the wife of the Prophet.<sup>189</sup>

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182. Ibn Hisham: *Sirat*, Vol 2, p 332; Tabari: *Tarikh*, Vol 1, p 303

183. Ibn Sa'd: *Tabaqat*, Vol 2, pp 92, 93

184. Ibn Hisham: *Sirat*, Vol 2, p 271

185. Ibn Sa'd: *Tabaqat*, Vol 2, pp 92, 94

186. Ibn Hisham: *Sirat*, Vol 2, p 272

187. Tabari: *Tarikh*, Vol 1, p 294

188. Ibn Hisham: *Sirat*, Vol 2, p 282

189. Mirkhond: *Rauzat-us Safa*, Pt II, p 777

Capture of Banu Quraiza was an event of Dhul Qa'da 5 HE. It appears that Wakidi considered it to be Dhul Qa'da 5 AH and worked out its corresponding month in the pagan calendar as the following concordance will show:

	<u>Pagan</u>	<u>Hegira</u>
627 Jan 24 - Feb 23	5 HE ZLQ	5 AH RMD
Feb 23 - Mar 25	ZLH	SHW
Mar 25 - Apr 23	6 HE MHR	ZLQ

This is another example of biographers' conversion of the months of one calendar to those of the other.

#### 6.24 Prediction on the murder of Chosroe Parvez

Wakidi and Ibn Sa'd stated that the Prophet predicted that Chosroe Parvez, the then Emperor of Iran would be murdered on Tuesday, 10 Jamadil Ula 7 H<sup>190</sup> (- 13 Jamadil Ula 8 H according to another report of Wakidi).<sup>191</sup>

From historical records we understand that the Emperor was murdered in February 628 - on the 27th (Hamidullah)<sup>192</sup> or the 29th (Gibbon, Noldeke)<sup>193</sup> which corresponded to Shawwal 6 AH. This indicates that the month under reference must be of 6 H and not of 7 or 8 H. Further it must be the month when the forecast was made and not the one when the murder was supposed to be committed as was believed by the biographers.

Considering this to be an event of 6 HE, let us see whether the Sequence of the year can reveal a Tuesday against any of these two dates.

#### Seq 58

6 H JML 1	627 Jul 20 (MO) - 21 (TU)
10 (TU)	29 (FR) - 30 (SA)
13 (TU)	Aug 1 (MO) - 2 (TU)

190. Ibn Sa'd: *Tabaqat*, Vol 1, p 307; Burhan, Nov 1964, p 281

191. Tabari: *Tarikh*, Vol 1, p 355

192. Burhan, Nov 1964, p 283

193. Burhan, Nov 1964, p 283; Margoliouth: *Rise*, p 367



It reveals a Tuesday against 13 Jamadil Ula 6 HE (Aug 2, 627) in agreement with the reports. This must be the date on which the prediction was made.

The biographers inform us that the Emperor being enraged by the Prophet's activities ordered his Governor in Yemen to arrest and produce the Prophet in his court.<sup>194</sup> A delegate deputed by the Governor communicated the imperial order to the Prophet and apprised him of the discernible consequence that might follow in case of his refusal to attend to such orders. It was to this delegate that the Prophet made the prediction.

Some of our biographers believe that the Prophet wrote a letter to Chosroe Parvez inviting him to accept Islam and that was the cause of his anger against the Prophet. They narrate that the Emperor tore the letter<sup>195</sup> and issued orders for his arrest. But this does not appear to be correct. Firstly because Ibn Sa'd informs us that the Prophet wrote letters to foreign rulers only in Muharram 7 HE (April 628). This was after Chosroe had already been murdered. Secondly the letter which was supposed to have been torn into pieces has come down to us in tact.<sup>196</sup> Perhaps the letter reached Iran after Chosroe had already been murdered and was received by his son Siroes.

As the Emperor was murdered in February 628 AC (Dhui Hijja 6 HE), the delegation and the prediction must necessarily precede the murder.

## 6.25 Ghazwa Banu Mustaliq

The biographers concurred in saying that this expedition was undertaken in Sha'ban but differed about the year - 5 H according to Wakidi and Ibn Sa'd,<sup>197</sup> but 6 H to Ibn Ishaq and Tabari.<sup>198</sup> Examination of co-lateral evidences will be worthwhile for resolution of this conflict.

194. Ibn Hisham: Sirat, Vol 1, p 99

195. Tabari: Tarikh, Vol 1, p 354

196. Hamidullah: Foreign Relations, pp 13, 33

197. Ibn Sa'd: Tabaqat, Vol 2, p 77; Margoliouth: Rise, p 339

198. Ibn Hisham: Sirat, Vol 2, p 345; Tabari: Tarikh, Vol 1, p 311

It was in this expedition that Ayesha was left out in the desert and was picked up by one Safwan, and the scandal spread that she had spent one night with a stranger and could not have remained chaste. Revelation thereafter descended about spreading unfounded slander against chaste women and punishment thereof in Surah Nur (24). In Ayesha's own narration it was after the first commandment about purdah<sup>199</sup> and Hamna ( - the sister of Zainab, the other wife of the Prophet) took a leading role in spreading the slander because Ayesha was a rival of her sister<sup>200</sup> and the Prophet took counsel from Sa'd bin Mu'adh,<sup>201</sup> the chief of the clan of Auz.

Now the Prophet married Zainab in Dhul Qa'da 5 HE after the battle of the Trench and the first commandment about purdah (*al Qur'an* 33:59) descended on the same day of the marriage<sup>202</sup> and Sa'd bin Mu'adh, the chief of Auz had died shortly after this battle and was succeeded by Usaid bin Hudair. All these took place in 5 HE. Had the slander been in 5 HE Ayesha could not have mentioned that it was after the first commandment of purdah, Zainab's sister Hamna took part in spreading the slander. The report about 5 HE must therefore be wrong beyond doubt. The more correct year could be 6 HE. The report about 5 HE arose only because in some traditions Ayesha was reported to have mentioned the name of Sa'd bin Mu'adh. But this could be due to confusion of the sub-narrators and not attributable to Ayesha herself. We shall therefore consider it to be 6 HE in our analysis.

The following were the dates furnished by the biographers regarding this Ghazwa.

	Start	Return
Mas'udi :	SHB 2 <sup>201</sup>	
Ibn Sa'd :	SHB 22, MO	RMD 1 <sup>204</sup>
Ibn Habib :	SHB 1, SA <sup>203</sup>	

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199. Bukhari, Vol 5, p 319	200. Bukhari, Vol 5, pp 321, 327
201. Bukhari, Vol 5, p 323	202. Mirkhond: Rauzat-us Safa, Pt II, pp 773, 774
203. Burhan, Nov 1964, p 273	205. Burhan, Nov 1964, p 273
204. Ibn Sa'd: Tabaqat, Vol 2, pp 77, 80	

The Sequence of the sixth year reveals the following week-days against these dates.

## Seq 58

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6 II SHB 1 (SA)	627 Oct 17 (SA) - 18 (SU)
2	18 (SU) - 19 (MO)
22 (MO)	Nov 7 (SA) - 8 (SU)

Ibn Habib's date is attested by the Sequence.

Ibn Sa'd says that the Prophet returned on the first day of Ramadan while maintaining that in this occasion the Prophet was absent from Medina for 28 days.<sup>206</sup> But in the above reckoning the absence was only for 8 days including the to and fro transit period while the campaign could not possibly be over in such a short period. Ibn Sa'd's date of start of the Ghazwa cannot be correct. For allowing 28 days' absence Ibn Habib or Mas'udi's dates look more probable.

The Prophet appears to have started on Sunday, 1 Sha'ban 6 HE (Oct 17, 627, Saturday after sunset). The week-day should have been more correctly recorded as Sunday as per Muslim reckoning.

The scandal and its after-effects must have been floating around the air for quite some time. Because for some days the Prophet was not speaking to Ayesha, she was ill for one month<sup>207</sup> and took leave of the Prophet to spend some days with her parents. She spent one month more<sup>208</sup> in anguish and weeping when the Almighty God revealed her innocence.

If the Prophet had returned from the expedition in the beginning of Ramadan which corresponded to the middle of November 627, the revelation about Ayesha's innocence must have descended some time in January 628. This is corroborated by a report of Bukhari who recorded that the revelation descended on a wintry day.<sup>209</sup>

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206. Ibn Sa'd: *Tabaqat*, Vol 2, p 80

207. Bukhari, Vol 5, p 321

208. Bukhari, Vol 5, pp 324, 325

209. Bukhari, Vol 5, p 326

It was while returning from this expedition that Quranic verse on *Tayyimum* (5:6) and verses 63:5 and 8 had been revealed.<sup>210</sup>

## 6.26 Treaty of Hudaibiya

In Dhul Qa'da 6 HE the Prophet set out for a Pilgrimage. This was later abandoned due to Meccan obstruction and the Prophet returned after concluding a treaty which later came to be known as the Treaty of Hudaibiya. Ibn Sa'd and Ibn Habib furnished the date of start as follows:

Ibn Sa'd : 6 H ZLQ 1, MO<sup>211</sup>

Ibn Habib : ZLQ 1, TH<sup>212</sup>

Now the Sequence of the year reveals a Thursday-Friday against the first of Dhul Qa'da attesting Ibn Habib's report as shown below:

Seq 58

6 H ZLQ 1 (MO/TH)

628 Jan 14 (TH) - 15 (FR)

It appears that the Prophet set out for the Pilgrimage on Friday, 1 Dhul Qa'da 6 HE (Jan 14, 628 Thursday, after sunset).

Perhaps Ibn Sa'd believed that the month floating in the narration was with reference to the Hegira calendar and apparently supplied the week-day from this. The first of Dhul Qa'da 6 AH was a Monday. This is another example of the biographers' confusion of the months of one calendar for those of the other. Also Muir believed that it was a reference to Hegira calendar and therefore assigned the event to March 628 AC.<sup>213</sup>

Although the biographers agree that it was in Dhul Qa'da, Abu Yusuf maintained that it was in Ramadan.<sup>214</sup> In the sixth year of emigration pagan Dhul Qa'da corresponded to Hegira Ramadan indicating that his statement was with reference to Hegira calendar.

210. Mirkhond: *Rauzatus Safa*, Pt II, pp 433, 442

211. Ibn Sa'd: *Tabaqat*, Vol 2, p 117

212. Burhan, Nov 1964, p 280

213. Muir: *Life*, p 353

214. *Islamic Review*, Feb 1969, p 7

## Murder of Chosroe Parvez

Here a word about the murder of Chosroe Parvez, the Iranian Emperor, for which the Prophet made a prediction on 13 Jamadil Ula 6 HE (August 2, 627, Tuesday - refer 6.24), will not be out of place as his murder falls around this period.

In his work Ibn Sa'd recorded that the halt at Hudaibiya extended for more than 13 days but less than 20 days.<sup>215</sup> When the Prophet hurriedly proceeded to Medina in his emigration, the journey took at least 7 days to reach the suburbs of Medina. In this occasion when he led the pilgrims numbering thousands through a longer route, it must have taken more than 10 days in reaching the outskirts of Mecca (Muir says that ordinary time for travel from Mecca to Medina is 11 days - *Life*: p 168). Adding 13 to 20 days' halt at Hudaibiya, almost the month of Dhul Qa'da must have been over when he turned back for Medina. Ibn Sa'd and Tabari also stated that the Prophet made his return in Dhul Hijja 6 H.<sup>216</sup> Now when the Emperor was murdered on 27 or 29 February 628<sup>217</sup> (corresponding to middle of Dhul Hijja 6 HE), the Prophet must be on the eve of turning back to Medina or right on his way back to Medina. Therefore Tabari's report that a wave of joy and jubilation swept the people in the occasion of Hudaibiya when the news of the murder of the Emperor reached them<sup>218</sup> is very correct. As the news could not come to them so soon, it must have been more appropriately a disclosure through revelation.

Juhri says that it was while returning from Hudaibiya that Surah Fatah (48) had been revealed.<sup>219</sup>

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215. Ibn Sa'd: *Tabaqat*, Vol 2, p 121

216. Ibn Sa'd: *Tabaqat*, Vol 1, p 304; Tabari: *Tarikh*, Vol 1, p 306

217. Burhan, Nov 1964, p 283; Margoliouth: *Rise*, p 367

218. Burhan, Nov 1964, p 280

219. Ibn Hisham: *Sirat*, Vol 2, p 381

## 6.27 Ghazwa Dhatu Riqā

Ibn Ishaq and Tabari located this expedition in Jamadil Ula 4 H<sup>220</sup> while Wakidi placed it in Muharram 5 H.<sup>221</sup> But there are strong indications, as will be discussed hereinbelow, that it was actually an event of 7 H. The biographers' dates are as follows:

	Start	Reaching Sirar
Ibn Habib :	4 H JML 10, MO	
Ibn Sa'd :	5 H MHR 10, SA	5 H MHR 25, SA

Abdullah bin Qais (nickname: Abu Musa) of the tribe of Ashar of Yemen was in Yemen when he heard of the Prophet's emigration to Medina. He set out in a boat with some people of his tribe to owe allegiance to the Prophet. A gale drifted their boat to the Abyssinian shore where he found Ja'far and other Muslims who had migrated to this place on account of the atrocities of the haughty Meccans. Ja'far informed him that the Prophet had sent them to take refuge there and advised him to stay along with them. So he stayed there for seven years after which they set forth for Medina and reached there when the Muslim army was returning victoriously from Khaibar. As a special honour the Prophet allowed him a share in the allocation of the booty of Khaibar.<sup>222</sup>

The traditions also say that the expedition of Dhatu Riqā was undertaken after the fall of Khaibar<sup>223</sup> and Abu Musa joined this expedition<sup>224</sup> after he came from Abyssinia to Medina in 7 H.<sup>225</sup> Of his participation in the Ghazwa Abu Musa himself narrated: *We set out on the expedition with the Messenger of Allah. We were six in numbers and had only one camel which we rode in turn. Our feet were injured. My feet were so badly injured that my nails dropped off. We covered our feet with rags; so this expedition was called*

220. Ibn Hisham: Sirat, Vol 2, p 235;

Tabari: Tarikh, Vol 1, p 268

223. Bukhari, Vol 5, p 310

225. Muslim, Vol 3, p 1005, footnote 2284

221. Tabari: Tarikh, Vol 1, p 268

222. Muslim, Vol 4, p 1335

224. Bukhari, Vol 5, pp 311, 312;

Muslim, Vol 3, p 1006

*Dhatur Riqā (i.e. the expedition of rags) because we bandaged our feet with rags.*<sup>226</sup>

According to biographers, the fall of Khaibar occurred in 7 H in Safar (Ibn Ishaq)<sup>227</sup> or Muharram (Tabari).<sup>228</sup> Therefore occurrence of the Ghazwa of Dhatur Riqā in 4 or 5 H is ruled out.

Although Sequence 56B, which attested the dates of other events of 4 HE (refer para 6.19 and 6.20), also attests Ibn Habib's date of this Ghazwa by revealing a Monday on 10 JML 4 HE (August 19, 625) we cannot accept this for the reasons discussed. This Ghazwa must necessarily be placed in 7 H. As this was immediately after the fall of Khaibar, its location will be easier if we first locate Ghazwa Khaibar.

### Ghazwa Khaibar

About Khaibar Imam Malik gives the date as end of 6 H<sup>229</sup> while Ibn Ishaq maintains that it was one or one and a half months after Hudaibiya.<sup>230</sup>

If the treaty of Hudaibiya was concluded in Dhul Qa'da 6 HE, counting one or one and a half months therefrom we land in *nasi* which was the end of 6 HE agreeing with Imam Malik. As the intercalary month was also called Dhul Hijja, there could be room for confusion between the normal Dhul Hijja and the intercalary Dhul Hijja. Therefore instead of dating the event as Dhul Hijja, Imam Malik dated it as 'the end of 6 H'. Considering the transit periods and the siege the event must have extended over Muharram 7 HE. It was therefore an event of Dhul Hijja (*Nasi*) 6 HE and Muharram 7 HE.

It was in this occasion that the Prophet married Safiyya, widow of Kinana<sup>231</sup> and that a Jewish woman of Khaibar named Zainab offered poisoned meat to the Prophet<sup>232</sup> from the after-effects of which he suffered a lot in his later life.

226. Muslim, Vol 3, p 1006

228. Tabari: Tarikh, Vol 1, p 357

230. Burhan, Dec 1964, p 345

232. Ibn Hisham: Sirat, Vol 2, p 404

227. Tabari: Tarikh, Vol 1, p 364

229. Burhan, Dec 1964, p 344

231. Ibn Hisham: Sirat, Vol 2, p 402

Ibn Hisham says that the first *Qada Namaz* (missed prayer) was offered while returning from this journey.<sup>233</sup>

Now reverting to Ghazwa Dhatur Riqā as to when it occurred we may reason that had the siege of Khaibar concluded in Muharram 7 HE, this Ghazwa could not possibly be undertaken in the same month as the Prophet and his Companions must have rested for a few days at least. It could occur at the earliest in the next month of Safar 7 HE which corresponded to Muharram 7 AH.

Now let us check up what week-days the pagan calendar reveals in 7 H against Ibn Sa'd's dates of Dhatur Riqā.

Seq 59

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7 H MHR	1	628 Apr 11 (MO) - 12 (TU)
	10 (SA)	20 (WE) - 21 (TH)
	25 (SA)	May 5 (TH) - 6 (FR)

The sequence of the year does not attest the dates indicating that these could not be a reference to the pagan calendar. Let us try these in the Hegira calendar.

Hegira calendar

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7 H MHR	1	628 May 11 (WE) - 12 (TH)
	10 (SA)	20 (FR) - 21 (SA)
	25 (SA)	Jun 4 (SA) - 5 (SU)

The Hegira calendar attests the dates indicating that Ibn Sa'd's report was with reference to it.

The Prophet set out for this Ghazwa on Saturday, 10 Muharram 7 AH (corresponding to 10 Safar 7 HE, May 21, 628) and reached Sirar on his return journey on Saturday, 25 Muharram 7 AH after sunset (corresponding to 25 Safar 7 HE, June 4, 628). The latter week-day should have been recorded more correctly as Sunday as per Muslim reckoning.

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233. Ibn Hisham: *Sirat*, Vol 2, p 406



Ibn Ishaq and Ibn Hisham say that it was in this occasion that *Salatul Khauf* (Prayer of Fear) had been performed.<sup>234</sup>

## 6.28 Umratul Qada

Ibn Ishaq and Ibn Sa'd say that the Prophet made the Umratul Qada (the postponed Pilgrimage of the sixth year) in Dhul Qa'da 7 H.<sup>235</sup> Ibn Habib provides the date as Monday, 6 Dhul Qa'da 7 H.<sup>236</sup>

The sequence reveals the week-day as follows:

Seq 59

7 H ZLQ	1	629 Feb 1 (WE)-2 (TH)
	6 (MO)	6 (MO)-7 (TU)

The Prophet appears to have performed the postponed Pilgrimage on Tuesday, 6 Dhul Qa'da 7 HE (Feb 7, 629). The week-day should have been more correctly Tuesday as per Muslim reckoning.

The Prophet halted only three days in Mecca during which period he married Maimuna daughter of Harith. He consummated the marriage at Sarif.<sup>237</sup>

## 6.29 Seizure of Mecca

The narrators concur in saying that the Prophet conquered Mecca in Ramadan 8 H and furnish the dates as follows:

	Day of start	Day of conquest
Ibrahim :		10 <sup>238</sup>
Abu Sai'd Khudri :	2	17/18 <sup>239</sup>
Al Hakam :	6 <sup>240</sup>	
Ibn Abbas, Tabari :	10 <sup>241</sup>	
Ibn Ishaq :		19/20 <sup>242</sup>
Wakidi :	10, WE <sup>243</sup>	
Ibn Sa'd :	10, WE <sup>244</sup>	19, FR <sup>245</sup>

234. Ibn Hisham: Sirat, Vol 2, p 235; Tabari: Tarikh, Vol 1, p 268

236. Burhan, Dec 1964, p 343

238. Ibn Sa'd: Tabaqat, Vol 2, p 172

239. Ibn Sa'd: Tabaqat, Vol 2, p 171

241. Ibn Hisham: Sirat, Vol 2, p 473; Tabari: Tarikh, Vol 1, p 391

243. Burhan, Aug 1964, p 92

245. Ibn Sa'd: Tabaqat, Vol 2, p 170

235. Ibn Hisham: Sirat, Vol 2, p 433; Ibn Sa'd: Tabaqat, Vol 2, p 150

237. Ibn Hisham: Sirat, Vol 2, pp 435, 436; Ibn Sa'd: Tabaqat, Vol 2, p 152

240. Ibn Sa'd: Tabaqat, Vol 2, p 177

242. Ibn Hisham: Sirat, Vol 2, p 522; Tabari: Tarikh, Vol 1, p 408

244. Ibn Sa'd: Tabaqat, Vol 2, p 167

In disagreement to Ibn Sa'd, the traditions inform us that it was Monday when Mecca was conquered.<sup>246</sup>

Let us see what week-days the sequence reveals against the reported dates.

Seq 60	
8 H RMD 1	629 Nov 23 (TH) - 24 (FR)
2	24 (FR) - 25 (SA)
6	28 (TU) - 29 (WE)
10 (WE)	Dec 2 (SA) - 3 (SU)
17 (MO)	9 (SA) - 10 (SU)
18 (MO)	10 (SU) - 11 (MO)
19 (FR/MO)	11 (MO) - 12 (TU)
20 (MO)	12 (TU) - 13 (WE)

In agreement with the traditions, against the date of conquest, the Sequence reveals a Monday. It does not attest Ibn Sa'd's week-day. The date of conquest was Monday, 18 Ramadan (December 11, 629).

Ibn Sa'd's week-day of start agrees with al Hakam's date of start. The Prophet appears to have started on Wednesday, 6 Ramadan (November 29, 629).

Considering 11 days, the normal time for transit between Mecca and Medina, for the onward journey, the Prophet must have arrived at Mecca around 16 Ramadan. Since he left for Hunain on 6 Shawwal, his halt at Mecca must have extended from 17 Ramadan to 5 Shawwal which was 19 days agreeing exactly with the report of Ibn Abbas.<sup>247</sup>

Ibn Sa'd says that the seizure of Mecca was in the 23rd month after the treaty of Hudaibiya.<sup>248</sup> The said treaty was concluded in Dhul Qa'da 6 HE. Counting 23 months from Dhul Hijja 6 HE and

246. Bashiruddin: Holy Qur'an, p clxiii

247. Bukhari, Vol 5, p 412

248. Ibn Sa'd: Tabaqat, Vol 2, p 165

considering one *nasi* at the end of 6 HE we land in Ramadan 8 HE. This shows that Ibn Sa'd knew the locations of the intercalary months to some extent.

It is also recorded that while proceeding for the expedition the Prophet was keeping the fast of Ramadan which he broke at Kadid.<sup>249</sup>

### 6.30 Ghazwa Hunain

This expedition was a sequel to the seizure of Mecca. Ibn Sa'd furnished the following dates.<sup>250</sup>

Start for Hunain : 8 H SHW 6, SA  
Arrival at Hunain : SHW 10, TU

The week-days suffer from inconsistency. If the tenth was a Tuesday, the sixth must be a Friday. Let us see what week-days the Sequence of the year reveals.

#### Seq 60

8 H SHW 1	629 Dec 23 (SA) - 24 (SU)
6 (SA)	28 (TH) - 29 (FR)
10 (TU)	630 Jan 1 (MO) - 2 (TU)

The Prophet started for Hunain on Friday, 6 Shawwal (December 29, 629) and arrived there on Tuesday, 10 Shawwal (January 2, 630).

Considering this to be a reference to Hegira calendar, Margoliouth places this event in January-February, 630.<sup>251</sup>

### 6.31 Umrah

Utba reported that on return from Ta'if the Prophet halted at Ji'rana, divided the booty there and performed an Umrah on 28

249. Ibn Hisham: *Sirat*, Vol 2, p 473; Ibn Sa'd: *Tabaqat*, Vol 2, p 167

250. Ibn Sa'd: *Tabaqat*, Vol 2, p 185

251. Margoliouth: *Rise*, p 397

Shawwal. Mutarrish al Ka'bi elaborated that the Prophet came from Ji'rana, performed Umrah at night and returned forthwith as if he had come to pass the night and for that reason this Umrah remained unknown to many people.<sup>252</sup> Mutarrish' version is authenticated by the available reports. Sai'd bin Jubair, Ikrima, Ibn Abu Mulaika, Amir and Ata — all report that the Prophet did not perform any Umrah but in Dhul Qa'da.<sup>253</sup> This Umrah remained unknown to many people. The only exception is Ayesha. She says: The Prophet performed three Umrahs in all - one in Shawwal and two in Dhul Qa'da.<sup>254</sup>

The dates reported about the Umrahs are as follows:

Umrah	:	8 H SHW 28	(Utba)
Reaching Ji'rana	:	ZLQ 5, TH	(Ibn Sa'd) <sup>255</sup>
Donned Ihram	:	ZLQ 12	(Mirkhond) <sup>256</sup>
Setting out for Umrah	:	ZLQ 18, WE	(Ibn Sa'd) <sup>257</sup>

We have already seen that the Prophet performed the Umratul Qada in Dhul Qa'da 7 HE (cf para 6.28). The other two remaining Umrahs must be the two mentioned above. It appears that after return from Ta'if the Prophet did two Umrahs in quick succession to each other.

Let us check up the week-days with the Sequence.

#### Seq 60C

8 H SHW	1	629 Dec 23 (SA) - 24 (SU)
	28	630 Jan 19 (FR) - 20 (SA)
ZLQ	1	21 (SU) - 22 (MO)
	5 (TH)	25 (TH) - 26 (FR)
	12	Feb 1 (TH) - 2 (FR)
	18 (WE)	7 (WE) - 8 (TH)

252. Ibn Sa'd: *Tabaqat*, Vol 2, p 212

253. Ibn Sa'd: *Tabaqat*, Vol 2, p 211

254. Ibn Sa'd: *Tabaqat*, Vol 2, p 213

255. Ibn Sa'd: *Tabaqat*, Vol 2, p 191

256. Mirkhond: *Rauzatus Safa*, Pt II, p 639

257. Ibn Sa'd: *Tabaqat*, Vol 2, p 191

The Prophet did the first Umrah on Saturday, 28 Shawwal (Friday, January 19, 630 - concorded to the first date as the Umrah was performed at night), arrived at Ji' rana apparently after sunset on Friday, 5 Dhul Qa'da (Thursday, January 25, 630), donned the *Ihram* on Friday, 12 Dhul Qa'da (February 2, 630) and did the second Umrah after sunset on Thursday 18 Dhul Qa'da (Wednesday, February 7, 630).

The week-days of the dates of arrival at Ji' rana and the latter Umrah should have been more correctly Friday and Thursday as per Muslim reckoning but had been reported as Thursday and Wednesday.

### 6.32 Return to Medina

About his return to Medina, the authorities provide the following dates.

Ibn Sa'd : 8 H ZLQ 19, TH<sup>258</sup>

Abu 'Amr Madini : ZLQ 24<sup>259</sup>

Mirkhond : ZLQ 25, FR<sup>260</sup>

If the Prophet did the second Umrah on 18 Dhul Qa'da, he could not be in Medina the very next day on 19. Therefore Ibn Sa'd's date could be the date for starting the onward journey.

The Sequence reveals week-days as follows:

		Seq 60
8 H ZLQ	1	630 Jan 21 (SU) - 22 (MO)
	19 (TH)	Feb 8 (TH) - 9 (FR)
	24	13 (TU) - 14 (WE)
	25 (FR)	14 (WE) - 15 (TH)

258. Ibn Sa'd: *Tabaqat*, Vol 2, p 191

259. Ibn Hisham: *Sirat*, Vol 2, p 604

260. Mirkhond: *Rauzatus Safa*, Pt II, p 640

It appears that the Prophet left Mecca after sunset on Friday, 19 Dhul Qa'da (Thursday, February 8, 630) and arrived after sunset at Medina on Friday, 26 Dhul Qa'da (Thursday, February 15, 630).

Considering this to be a reference to Hegira calendar, the Urdu translators of Ibn Hisham's *Sirat* and Margoliouth maintained that the Prophet arrived at Medina on March 15/16, 630.<sup>261</sup>

### 6.33 Ghazwa Tabuk (Ghazwa al Usra)<sup>262</sup>

Ibn Habib stated that the Prophet set out for this expedition on a Monday on 1 Rajab 9 H<sup>263</sup> while Ka'b bin Malik and Ibn Sa'd maintained, without however mentioning the date, that it was on a Thursday.<sup>264</sup>

Creating a conflict to such reports Ikrima narrated that while returning from Hajj, Abu Bakr met the Prophet setting out for this Ghazwa.<sup>265</sup> As Abu Bakr did the Hajj in Dhul Hijja 9 HE<sup>266</sup> there appears to be a serious error in Ikrima's report because Rajab had preceded Dhul Hijja by five months. And also we have got the information that Abu Bakr joined this Ghazwa.<sup>267</sup>

The sequence of the year throws up a Saturday against 1 Rajab in disagreement to the biographical information while however the Hegira calendar reveals a Monday against the date as the following concordance will show.

	Seq 61	Hegira calendar
9 H RJB 1(MO/TH)	630 Sep 14(FR) - 15(SA)	630 Oct 14(SU) - 15(MO)

Did Ibn Habib report with reference to the Hegira calendar and did actually the Prophet set out on Monday, 1 Rajab 9 AH (October 15, 630)? Is it attested by the climatic conditions stated to be prevalent during those days? These questions may engage our mind.

261. Ibn Hisham: *Sirat*, Vol 2, p 604 footnote; Margoliouth: *Rise*, p 410

262. Bukhari, Vol 6, p 159

263. Burhan, Dec 1964, p 358

264. Ibn Sa'd: *Tabaqat*, Vol 2, p 207; Bukhari, Vol 4, p 126

265. Burhan, Dec 1964, p 357

266. Ibn Sa'd: *Tabaqat*, Vol 2, p 208

267. Ibn Hisham: *Sirat*, Vol 2, p 633

Our sources inform us that it was during an intensely hot season<sup>268</sup> and was when the harvesting season of the fruits had just set in that the Prophet started making preparation for this expedition; and therefore many were unwilling to leave their hearth and home. On the unwillingness of the lukewarms revelation descended:

*... they hated the thought of striving with their possessions and their lives in God's cause; and they had (even) said (to the others), "Do not go forth to war in this heat!"*

*Say: "The fire of hell is hotter by far!" Had they but grasped this truth!*

*al Qur'an 9:81*

According to Bukhari also it was at a time when the fruits had ripened and the shades looked pleasant.<sup>269</sup> If the Prophet started in Rajab (October), his preparations must be during Jamadil Ukhra (September-October). Then it remains to be seen whether September-October was the season of harvesting fruits in Arabia. Perceval tells us quoting Buckhardt that the season of harvesting fruits in Arabia ends at the beginning of September;<sup>270</sup> therefore the reported month cannot be correct. Going back by a few months, the Jamadil Ula of the pagan calendar commences by a Tuesday (Wednesday in the Muslim reckoning) on July 17, 630 and the reported climatic condition exactly prevails during June-July. If the crescent was sighted one day later at the sunset of July 18, the first day of the month would be Thursday agreeing with the report. Was it in the beginning of Jamadil Ula that the Prophet started for this Ghazwa and was Rajab a reporting error? Dinot and Sliman in their biography of the Prophet furnished the month as Jumada<sup>271</sup> without however quoting the authority. There must be some basis of their saying so. It appears that the Prophet started for this Ghazwa on July 18, 630, Wednesday after sunset.

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268. Ibn Sa'd: *Tabaqat*, Vol 2, p 204; Tabari: *Tarih*, Vol 1, p 435

269. Bukhari, Vol 5, p 495

270. *Islamic Culture*, Apr 1947, p 143

271. E. Dinot: *the Prophet*, p 238

Ibn Sa'd and Tabari maintain that from this expedition the Prophet returned to Medina in Ramadan.<sup>272</sup> However this cannot be accepted as we have information from Umm Atiyya (who participated in the washing of the dead body of Umm Kulthum) that the Prophet was present in the funeral of Umm Kulthum<sup>273</sup> who expired in Sha'ban 9 HE. She narrated that the Prophet instructed them how to wash the body.<sup>274</sup>

Considering the transit periods and the long halt at Tabuk, the expedition must have engaged the Prophet from Jamadil Ula to Rajab. He could be back in Medina only in the beginning of Sha'ban.

Unfortunately the dates of this Ghazwa had been most erroneously recorded.

### 6.34 Death of Ibrahim

Traditions report that on the day Prophet's son Ibrahim died the sun was eclipsed<sup>275</sup> while Ibn Sa'd recorded the day as Tuesday, 10 Rabiul Awwal 10 H.<sup>276</sup>

Now, as no solar eclipse can occur except on the new moon, the report about 10 Rabiul Awwal must be straight away rejected.

Quoting the authority of Muhammad bin Umar, Ibn Sa'd recorded that Ibrahim was born in Dhul Hijja 8 HE<sup>277</sup> (February 19 - March 21, 630) while at the same time informing us that the infant died at the age of 18 months.<sup>278</sup> Tabari also furnished the same month of birth.<sup>279</sup> Counting 18 months from Dhul Hijja 8 HE considering the *nasi* at the end of 9 HE we land in Rabiul Akhir 10 HE. Now at the end of this month there was a solar eclipse on Saturday, 28 Rabiul Akhir (August 3, 631) at 2 30 p.m. according to a French work of Reference.<sup>280</sup> This could be the real date on which the infant breathed its last.

As against this some authorities maintained that the infant died on January 27, 632 as there was a solar eclipse on that day.<sup>281</sup>

272. Ibn Sa'd: *Tabaqat*, Vol 2, p 206;  
Tabari: *Tarikh*, Vol 1, p 445

275. Ibn Sa'd: *Tabaqat*, Vol 1, p 161;  
Bukhari, Vol 2, p 84

278. Ibn Sa'd: *Tabaqat*, Vol 1, p 162

280. Yusuf Ali: *Holy Qur'an*, p 1078

273. Mirkhond: *Rauzatul Safa*, Pt II, p 781

274. Bukhari, Vol 2, p 196

276. Ibn Sa'd: *Tabaqat*, Vol 1, p 163

277. Ibn Sa'd: *Tabaqat*, Vol 1, p 152

279. Tabari: *Tarikh*, Vol 1, p 430

281. Burhan, May 1964, p 282;  
Margoliouth: *Rise*, p xvi



### 6.35 Farewell Pilgrimage

Ayesha says that the Prophet left Medina for the Farewell Pilgrimage when five nights of Dhul Qa'da were still left,<sup>282</sup> and Ibn Sa'd furnishes the dates as follows.<sup>283</sup>

Start from Medina : 10 H ZLQ 25, SA

Reaching Marr al Zahran : ZLH 4, MO

There is also the report that the day of Arafat viz. the 9th of Dhul Hijja was a Friday.<sup>284</sup>

Now the Sequence of the year throws up the following week-days against the reported dates.

10 H ZLQ 1	632 Jan 29 (WE) - 30 (TH)
25 (SA)	Feb 22 (SA) - 23 (SU)
ZLH 1	28 (FR) - 29 (SA)
4 (MO)	Mar 2 (MO) - 3 (TU)
9 (FR)	7 (SA) - 8 (SU)

The week-day of landing at Marr al Zahran should have been more correctly Tuesday as per Muslim reckoning.

The concordance reveals that the Prophet set out from Medina on Sunday, 25 Dhul Qa'da (February 22, 632, Saturday) after sunset, landed at Marr al Zahran on Tuesday, 4 Dhul Hijja (March 2, 632, Monday) after sunset and stood at Arafat on Sunday, 9 Dhul Hijja (March 8, 632).

Against the day of Arafat the calendar throws up a Sunday as against the popular belief of Friday. The belief appears to spring up from a narration of Umar about verse 4 of Surah Maida. He narrated:

282. Tabari: Tarikh, Vol 1, p 479

283. Ibn Sa'd: Tabaqat, Vol 2, p 214

284. Bukhari, Vol 1, p 38; Muslim, Vol 4, p 1551

*It was revealed on the night of Friday and we were at Arafat with Allah's Messenger at that time.*<sup>285</sup> To catch up the ceremonies at Arafat, perhaps the Prophet landed there one day in advance, that is, on the 8th of Dhul Hijja. After the Arafat ceremonies were over, the people must immediately leave for Muzdalifa and the question of halting the night also there does not arise. Therefore the night which Umar was referring to must be the night of the preceding day in which there was a part of Friday for 8 Dhul Hijja extended over March 6 (FR) and March 7 (SA). Although that evening should be reckoned as Saturday as per Muslim reckoning, it appears to have been narrated as Friday. Then when people came across another very condensed narration from Umar himself that *it was revealed to Allah's Messenger at Arafat on Friday*<sup>286</sup> they had been easily and very naturally led to believe that the day of Arafat was a Friday. When thus the day of Arafat had been considered to be Friday and the verse had been alleged to have been revealed on the day of Arafat, Sufyan, a sub-narrator of the tradition expressed doubt about its revelation on a Friday<sup>287</sup> as the day of Arafat was not a Friday. The verse appears to have been revealed on Saturday, the 8th of Dhul Hijja (between sunset of March 6 to sunrise of March 7, 632).

The more correct week-day of the Arafat should be a Sunday.

### 6.36 Passing away of the Prophet

The dates reported about the passing away of the Prophet and the sequels preceding it were as follows:

Falling sick	:	11 HE SFR 19, WE (Muhammad bin Qais) <sup>288</sup>
	:	SFR 30, WE (Ibn Sa'd) <sup>289</sup>
Prophet's order for an expedition to Rome	:	SFR 26, MO (Ibn Sa'd) <sup>290</sup>
Lecture on appointment of Usama bin Zaid	:	RBL 10, SA (Ibn Sa'd) <sup>291</sup>
Death	:	RBL 2, MO (Muhammad bin Qais) <sup>292</sup>
	:	RBL 12, MO (Ibn Sa'd) <sup>293</sup>

285. Muslim, Vol 4, p 1551

287. Muslim, Vol 4, p 1551

289. Ibn Sa'd: Tabaqat, Vol 2, p 340

291. Ibn Sa'd: Tabaqat, Vol 2, p 236

293. Ibn Sa'd: Tabaqat, Vol 2, p 340

286. Muslim, Vol 4, p 1551

288. Ibn Sa'd: Tabaqat, Vol 2, p 340

290. Ibn Sa'd: Tabaqat, Vol 2, p 235

292. Ibn Sa'd: Tabaqat, Vol 2, p 340

In 11 HE Safar and Rabiul Awwal commenced by the sunsets of April 27 and May 27, 632 respectively. The calendar reveals the following week-days against the reported dates.

11 HE SFR 1	632 Apr 27 (MO) - 28 (TU)
19 (WE)	May 15 (FR) - 16 (SA)
26 (MO)	22 (FR) - 23 (SA)
30 (WE)	26 (TU) - 27 (WE)
RBL 1	27 (WE) - 28 (TH)
2 (MO)	28 (TH) - 29 (FR)
10 (SA)	Jun 5 (FR) - 6 (SA)
12 (MO)	7 (SU) - 8 (MO)

None but three of the dates can withstand the test. The Prophet fell sick on Wednesday, 30 Safar (May 27), spoke on appointment of Usama on Saturday, 10 Rabiul Awwal (June 6) and breathed his last on Monday, 12 Rabiul Awwal (June 8, 632).

## Interment

Regarding interment of the Prophet, opinions varied amongst the authorities - some say it was on Tuesday while others maintain that it was on a Wednesday as could be seen from the following reports.

Ali	:	Tuesday <sup>294</sup>
Wakidi	:	Tuesday, after sunset <sup>295</sup>
Ibn Sa'd	:	Wednesday <sup>296</sup>
Ayesha	:	Wednesday night <sup>297</sup>

294. Ibn Sa'd: Tabaqat, Vol 2, p 341

295. Tabari: Tarikh, Vol 1, p 526

296. Ibn Sa'd: Tabaqat, Vol 2, p 341

297. Tabari: Tarikh, Vol 1, p 541

The apparent conflicts were reconciled by a report of Ikrima which read as follows: *The Prophet died on Monday. His body was kept for the remaining part of the day, the night and the next day and was buried by night.*<sup>298</sup>

The mortal remains of the Prophet was interred in the night of June 9, 632 AC which was Tuesday night as per Julian reckoning but Wednesday night as per Muslim reckoning.

# CHAPTER 7

## 7. THE LOST CALENDAR

Reviewing our results of the preceding chapter we see that sequences 01A, 40A/40B, 51A, 53B, 54B, 55A/55B, 56B, 57B, 58, 59, 60, 62 and 63 have successfully attested the dates of 19 events perfectly in agreement with the biographical reports, 9 events with quarter of a day's departure and 3 events with one day's departure. These departures were apparently because of reporting errors and commencement of the lunar months one day later due to weather conditions. (We have also established the dates of two events in Hegira calendar as these were found to have been recorded with reference to it and three others in the pagan calendar, of course, with some difficulty).

Let us now see whether these results can help us in identifying the true calendar which was operating in those days. Each Sequence being the meeting point of a group of calendars, the one calendar which takes part in the formation of each of the sequences will be the actual calendar we are searching for.

In the fifty-fifth year of *Aamul Fil*, the events were attested by alternative sequences (refer para 6.15 and 6.16). Now we are to choose the more correct of these alternatives. If we look up Annexure 2, it will tell us that sequences 54B and 56B were linked by 55B. Therefore the correct sequence of the fifty-fifth year must be 55B. Also it tells us that sequences 51A and 53B which successfully attested the reported dates were linked by sequence 52B.

Now, of the aforementioned sequences the following were intercalary ones (refer Annexure 2).

Sequence	Starting point	Ending point
51A	M 634	M 646
52B	M 647	M 659
55B	M 684	M 696

**Annexure 1** discloses that only 31.36N102 calendar runs through these intercalary sequences. Therefore this must be the very calendar operating then. That is to say, the pagan Arabs adopted the 31 year cycle of intercalation and the 36th intercalation carried out at the end of the 102nd year of the Cycle of Repetition was the last *nasi* in their history of intercalation.

The months of this calendar have been placed serially in column 8 of the Annexure 2 which the reader may now treat as the pagan calendar itself.

### 7.1 Starting point of intercalation

With this discovery the exact point of time when the pagans had adopted this system of intercalation will now unfold. Al Biruni, Maqrizi and Muhammad Jarkasi maintained that the Arabs started intercalation about two hundred years before the preaching of the Prophet<sup>299</sup> while Dr. Hamidullah was of the opinion that it could be much earlier than this. Now the identity of the calendar discloses that they could have started it 102 or 474 years (one cycle of repetition + 102 years) before its abandonment in March-April 631 AC.

Quoting very old sources, such as Azraqi (d. 223 AH), Hamidullah says that the affairs of intercalation was first in the hands of the Kinda tribe of Yemen and later it passed on to the family of *Kalamas* of Kinana tribe. He further informs us that the studies of Olinder have disclosed that in their expansion the Kindites had

299. Sachau: Chronology, p 73; Islamic Culture, Apr 1947, pp 137, 146

captured even parts of Syria and Iraq at the cost of the Byzantines and the Persians and that the Moroccan fragments of the *Maghazi* of Ibn Ishaq described in detail the entry of *Tubba* in Mecca. Quoting Azraqi again, he says the marriage of Malik bin Kinana with the daughter of Mu'awiya bin Thaur al Kindi was the real cause for transfer of the function of intercalation from the Kinda tribe to the Kinana tribe. Now according to Wustenfeld's *Genealogische Tabellen* there were thirteen generations between Malik bin Kinana and Islam and seventeen generations between Mu'awiya al Kindi and Islam. Considering thirty years for a generation, Hamidullah says that the matrimonial alliance must have taken place between 390 to 510 years before and the Kinana tribe might have taken over the function not later than 450 years (average of the two years) before Islam. However he cautioned us that nobody knows how long the Kindites had practised intercalation at Mecca before final transfer of the function to the Kinana tribe.<sup>300</sup>

Of the two possible points, 102 years is too near to agree with the hints provided by the earlier researches and must therefore be rejected. The other discloses that the Arabs had adopted intercalation from 157 AC. The first year of the intercalary epoch started by 23 October 157 AC with the Pilgrimage falling exactly on the autumn equinox (22 September 158 AC) and the first intercalary month interposed against 20 September — 19 October 160 AC.

## 7.2 Hegira era and Medinan decade

Elsewhere we have discussed about how the Hegira calendar had been reconstructed at a later stage and how the epochal day had been wrongly fixed at July 15, 622 AC, the termination point of the backward reconstruction. Here we shall briefly deliberate where truly its epochal day should be.

Our sources inform us that from the lifetime of the Prophet himself the people had started referring to the Medinan years by

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300. Islamic Review, Feb 1969, p 6

individual names derived from the major event of the year.<sup>301</sup> So immediately there was no need of numbering them as they could be identified by such names. Nevertheless the years in their reckoning were with the usual *thirteenth* month wherever necessary. To the first Muslims the first ten years in Medina consisted of 123 months (including the three *nasis* intercalated against Shawwal, Dhul Qa'da and Dhul Hijja). Only at some later stage, oblivious of this important feature, people had backwardly reconstructed the Hegira calendar of the first decade with twelve months a year uniformly. But the Prophet spent his entire life, except the last fifteen months, under the old order. Any realistic attempt to locate the events of his life must therefore be necessarily linked to the old system. Moreover when the Companions decided to commence the new era from Muharram of the year of Migration, the reference could not be to any other Muharram but to that of the Pagan calendar as the presently adopted Hegira calendar was then non-existent. Abu Ja'far gives a correct picture in this regard by saying that the Hegira epoch was counted from the beginning of the year, that is, 2 months and 12 days prior to the emigration of the Prophet.<sup>302</sup> As the migration took place on June 28, 622, in the true reckoning the epoch should be considered from Sunday, April 18, 622, the starting point of the pagan Muharram - three months prior to the presently adopted date. Perceval was successful in finding out this. He stated that it was from April 19, 622 AC.<sup>303</sup>

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301. Year One - The year of Permission

Year Two - The year of Order for Fighting

Year Three - The year of Trial

Year Four - The year of Congratulation on the occasion of Marriage

Year Five - The year of Earthquake

Year Six - The year of Inquiring

Year Seven - The year of Gaining Victory

Year Eight - The year of Equality

Year Nine - The year of Exemption, and

Year Ten - The year of Farewell

- Sachau: Chronology, p 35

302. Tabari: Tarikh, Vol 1, p 142

303. Islamic Culture, Apr 1947, p 150



Nevertheless the Hegira calendar, despite its backward reconstruction, started immediately after the month of emigration, as the following Pagan-Hegira concordance will show, clearly demarcating the Meccan and Medinan life of the Prophet - the years of untold suffering, tribulation and torture on one side and those of mutual understanding, love and loyalty on the other. What an excellent demarcation!

	<u>Pagan</u>	<u>Hegira</u>
622 Apr 18 - May 18	MHR	
May 18 - Jun 16	SFR	
Jun 16 - Jul 15	RBL	(Exodus)
Jul 15 - Aug 14	RBR	MHR

The first ten Medinan years worked out as follows in the two calendars - the Pagan and the Hegira. The table will help the reader to understand the lag between the two.

<u>Year</u>	<u>Pagan (HE)</u>	<u>Hegira (AH)</u>
1 H	622 Apr 18 - 623 Apr 7	622 Jul 15 - 623 Jul 5
2 H	623 Apr 7 - 624 Mar 27	623 Jul 5 - 624 Jun 23
3 H	624 Mar 27 - 625 Mar 15	624 Jun 23 - 625 Jun 13
4 H	625 Mar 15 - 626 Apr 4	625 Jun 13 - 626 Jun 2
5 H	626 Apr 4 - 627 Mar 25	626 Jun 2 - 627 May 22
6 H	627 Mar 25 - 628 Apr 11	627 May 22 - 628 May 11
7 H	628 Apr 11 - 629 Mar 31	628 May 11 - 629 Apr 30
8 H	629 Mar 31 - 630 Mar 21	629 Apr 30 - 630 Apr 19
9 H	630 Mar 21 - 631 Apr 9	630 Apr 19 - 631 Apr 9
10 H	631 Apr 9 - 632 Mar 29	631 Apr 9 - 632 Mar 29

(Years in bold characters consisted of 13 months in the pagan calendar).

## CHAPTER 8

### 8. LOCATION OF OTHER EVENTS

In respect of the other remaining events the biographers recorded only the months or the dates without mentioning the week-days. With the identification of the calendar these may now be located in the Julian calendar and the corresponding week-days be ascertained wherever the dates were given.

In the course of this work we have seen that after the institution of the Hegira calendar the reporters sometimes narrated the dates in terms of it without however specifying so. In respect of the following events, unless we have reasons to the contrary, the reported months would be considered to be all pagan which presumption may not however be correct in all the cases. But there is no way out. Until further information are available we are to be content with such presumption.

#### 8.1 Pre-prophethood events

##### (1) Era of the Elephants

From the month of Abraha's attack upon the Ka'ba, the Meccans had started an era called the *Aamul Fil* (the Era of the Elephants).<sup>304</sup> The epochal day was Wednesday, April 23, 570 AC as the said month started from this date.

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304. Sachau: Chronology, p 39

## (2) Birth of Abu Bakr

Tabrizi recorded that Abu Bakr al Siddiq was born 2 years 4 months and a few days after the incident of Abraha's attack upon the Ka'ba.<sup>305</sup>

As the attack was on 17 Muharram 1 AF (refer para 6.2), Abu Bakr must have been born in Jamadil Ula 3 AF (572 Aug 26 - Sep 24)

## (3) Passing away of Amina

The Prophet's mother Amina died when the infant was only six years of age.<sup>306</sup> The sixth year of his life extended from June 575 to May 576.

## (4) Death of Abdul Muttalib

When the Prophet attained the age of eight years his grandfather Abdul Muttalib left this world.<sup>307</sup> The eighth year of his life corresponded to June 577 to May 578.

## (5) First trip to Syria

When the Prophet was twelve years old his uncle Abu Talib took him in a trip to Syria.<sup>308</sup> The Prophet entered his twelfth year in June 581.

## (6) Battles of Fijar

Abu 'Amr bin Ula reports that the battle of Fijar was fought during the sacred months when the Prophet was 14 to 15 years old.<sup>309</sup>

Margoliouth was of the opinion that the battle was fought for four successive years probably during 584-588 AC.<sup>310</sup>

305. Mishkat, Vol 3, p 306

306. Ibn Hisham: Sirat, Vol 1, p 189

307. Ibn Hisham: Sirat, Vol 1, p 190; Ibn Sa'd: Tabaqat, Vol 1, p 132; Tabari: Tarikh, Vol 1, p 58

308. Ibn Sa'd: Tabaqat, Vol 1, pp 134, 174 309. Ibn Hisham: Sirat, Vol 1, p 208

310. Margoliouth: Rise, p 55

Other reports say that the battle, probably the last one, was fought in Shawwal<sup>311</sup> when the Prophet was twenty years of age.<sup>312</sup> This corresponded to 589 Dec 14 - 590 Jan 13.

Muir places these between the years 580 and 590 AC.<sup>313</sup>

#### **(7) Hilf al Fudul**

Shortly after the restoration of peace after the battles of Fijar a confederacy was formed at Mecca for the suppression of violence and injustice. This was known as Hilf al Fudul.

Ibn Sa'd says that this was formed in Dhul Qa'da when the Prophet was of 20 years of age.<sup>314</sup> This corresponds to 590 Jan 13 - Feb 12.

#### **(8) Marriage with Khadija**

When he was of the age of 25 years, the Prophet married Khadija.<sup>315</sup> The twenty-fifth year of his life commenced by June 594 AC.

#### **(9) Birth of Zainab**

Prophet's first daughter Zainab was born 30 years after the incident of the Elephants.<sup>316</sup> The thirtieth year of Aamul Fil ended by April 600 AC.

#### **(10) Birth of Ali bin Abu Talib**

Al Biruni recorded that Ali bin Abu Talib was born on 15 Rabiul Akhir or 22 Ramadan (Al Salami),<sup>317</sup> while Tabari stated on the authority of Mujahid that he was 10 years old when accepting Islam one year after Prophethood.<sup>318</sup>

The Prophet received his Prophethood in 40 AF. To be 10 years in 41 AF, Ali must have been born in 31 AF.

It appears that Ali was born on 15 Rabiul Akhir 31 AF (August

311. Ibn Sa'd: *Tabaqat*, Vol 1, p 144

312. Ibn Hisham: *Sirat*, Vol 1, p 210; Ibn Sa'd: *Tabaqat*, Vol 1, p 143

313. Muir: *Life*, p 13

314. Ibn Sa'd: *Tabaqat*, Vol 1, p 144

315. Ibn Hisham: *Sirat*, Vol 1, p 211

316. Mirkhond: *Rauzat-us Safa*, Pt II, p 779

317. Sachau: *Chronology*, pp 329, 330

318. Tabari: *Tarikh*, Vol 1, pp 83, 85

2, 600, Tuesday) or 22 Ramadan 31 AF (January 4, 601, Wednesday) if Al Salami's date is to be accepted.

### (11) Birth of Ruqayya

Ruqayya, the second daughter of the Prophet was stated to have been born in the thirty-third year of the Aamul Fil.<sup>319</sup> The thirty-third year corresponded to (March 602-March 603).

### (12) Birth of Fatima

Although al Biruni stated that Fatima, the youngest daughter of the Prophet was born on the 4th of Jamadil Ukhra,<sup>320</sup> there is difference of opinion as to the year. Some say that it was 5 years before Prophethood while others maintain that it was in the 41st year of Aamul Fil or 5 years after Prophethood.<sup>321</sup> Yet Ibn Sad maintains that she was born before the Prophet received his Call.<sup>322</sup>

Surah Ash Shu'ra (26) was one of the early Meccan surahs. Now when one of its verses "*And warn thy kinsfolk...*" (26:214) was revealed the Prophet summoned his kindred and addressed them as follows:

*O Quraish people! Buy yourselves (from Hell-fire). I cannot save you from Allah. O Banu Abd Manaf! I cannot save you from Allah. O Abbas, son of Abdul Muttalib! I cannot save you from Allah. O Safiyya! I cannot save you from Allah. O Fatima, daughter of Muhammad! Ask what you wish from my properties, but I cannot save you from Allah (if you disobey Him).<sup>323</sup>*

The Prophet's inclusion of Fatima in the address clearly indicates that she was by then old enough to understand and must have been born before the Prophet was commissioned. Such inference is supported by Tabrizi who recorded that Fatima expired six months after the Prophet at an age of 28 years.<sup>324</sup> This places the birth of Fatima in 35 AF five years before the Call.

4 Jamadil Ukhra 35 AF works out to Saturday, 604 September 5.

319. Mirkhond: Rauzatus Safa, Pt II, p 780      320. Sachau: Chronology, p 329

321. Mirkhond: Rauzatus Safa, Pt II, p 782      322. Ibn Sa'd: Tabaqat, Vol 1, p 150

323. Bukhari, Vol 6, p 277

324. Mishkat, Vol 3, p 407

### (13) Rebuilding of the Ka'ba

Ibn Ishaq and Tabari agree in saying that the Ka'ba was re-built when the Prophet attained the age of 35.<sup>325</sup> The thirty-fifth year of his life started by June 604 AC.

### (14) Birth of Ayesha

Ayesha started sharing bed with the Prophet in Shawwal 2 H eighteen months after the Emigration.<sup>326</sup> Bukhari recorded on the authority of Urwa that she was 9 years old then.<sup>327</sup>

If we accept Urwa's report, Ayesha must have been born in 46 AF. Contrary to this, Khatib al Baghdadi maintains in *Akmal fi Asma al Rijal* that Ayesha was at least 18-19 years old when she started living with the Prophet - thereby placing her birth sometime around 36 - 37 AF. It calls us to examine which one of these two views is more acceptable.

Ayesha herself reports that she was already a playful girl when Surah Qamar (54) descended.<sup>328</sup> This was an early Meccan surah revealed sometime around the end of the Early Meccan or the beginning of the Middle Meccan period. According to Urwa she was not yet born then.

When Khaula bint Hakim suggested the Prophet for remarriage (52 AF) she mentioned two women: Ayesha for a virgin and Sauda for a widow.<sup>329</sup> It is evident that Khaula could not have suggested the name of Ayesha if she was not of marriageable age by then inasmuch as the immediate need of the Prophet's household was of a woman who could fill up the vacuum created by the loss of Khadija.

There is also a report that when the Prophet asked for the hands of Ayesha (52 AF), she was already engaged to the son of one Mu'tim bin Adi. Abu Bakr broke this engagement and married her to the Prophet.<sup>330</sup> If Ayesha had not reached puberty by then, there could not have been an engagement.

325. Ibn Hisham: Sirat, Vol 1, p 216; Tabari: Tarikh, Vol 1, p 63

326. Mishkat, Vol 3, p 390

327. Bukhari, Vol 7, p 65

328. Bukhari, Vol 6, p 370

329. Tabari: Tarikh, Vol 1, p 492

330. Tabari: Tarikh, Vol 1, p 492

The fact that she had already attained her puberty in her Meccan days is also evident from the following report of Ayesha herself:

*I had seen my parents following Islam since I attained the age of puberty. Not a single day passed but the Prophet visited us, both in the mornings and evenings. My father Abu Bakr thought of building a mosque in the courtyard of his house and he did so. He used to pray and recite the Qur'an in it. The pagan women and their children used to stand by him and looked at him with surprise. Abu Bakr was a soft-hearted person and could not help weeping while reciting the Qur'an. The chiefs of the Quraish pagans became afraid of that.*<sup>331</sup>

In the battle of Uhud which was fought in Shawwal 3 H, Ayesha was seen running in the battle-field fetching heavy waterskins on her back and emptying them into the mouths of the wounded and dying Muslim soldiers<sup>332</sup> which was not definitely possible of a girl of 10 years according to Urwa's report.

On the other hand we are informed in complete dismissal of Urwa's view that all the four children of Abu Bakr - Abdullah and Asma from his first wife Qatilah, and Abdur Rahman and Ayesha from his second wife Umm Ruman were born in the Days of Ignorance.<sup>333</sup>

Tabrizi recorded that Asma, who was 10 years older than Ayesha, died in 73 AH at the age of 100 years<sup>334</sup> - thereby placing the birth of Asma in 26 AF and that of Ayesha in 36 AF. If this is so, Ayesha would be 8 around the end of early Meccan period when Surah Qamar was revealed, 17 at the time of betrothal, 19 at the time of cohabitation with the Prophet and 20 when joining the battle of Uhud.

It appears that she was born in 36 AF (605 Mar 27 - 606 Apr 15)

331. Bukhari, Vol 1, p 276

333. Tabari: Tarikh, Vol 2, p 250

332. Bukhari, Vol 5, p 98

334. Mishkat, Vol 3, pp 300, 301

## 8.2 Pre-Hegira events

### (1) Emigration of the followers to Abyssinia

When the atrocities of the Meccans perpetrated towards the adherents of the new faith increased beyond the limits of toleration, the Prophet advised his followers to seek asylum in Abyssinia; and a party of sixteen persons including four women left for the said country in Rajab of the fifth year of his mission<sup>335</sup> (44 AF). Shortly after, in Ramadan the verses of Surāh Najm descended and on its public recital by the Prophet the sublimity of the verses sent down the Quraishites in prostration when it was spread in news that they had accepted Islam and were no more hostile to the new faith. The little band of emigrants picked up the heartening news and without further loss of time reappeared at Mecca in Shawwal of the same year.<sup>336</sup>

The corresponding Julian months were as follows:

44 AF RJB	=	613 Sep 21	-	Oct 22
RMD	=	613 Nov 20	-	Dec 19
SHW	=	613 Dec 19	-	614 Jan 18

### (2) Isra (the night journey)

Quoting the authority of Ibn Abbas, Ibn Sa'd says that the Prophet's night journey to Jerusalem took place on 17 Rabiul Awwal one year before his exile to the valley of Abu Talib<sup>337</sup> while al Biruni maintains without mentioning the year that it was on 27 Rajab.<sup>338</sup>

The Prophet was exiled in the seventh year of his mission (46 AF) and therefore our calendar gives the following Julian date to Ibn Sa'd's date.

$$45 \text{ AF RBL } 17 = 614 \text{ Jun } 2, \text{ SU}$$

Al Biruni's date cannot be concorded to the Julian calendar for want of the year.

335. Ibn Sa'd: *Tabaqat*, Vol 1, p 236

336. Ibn Sa'd: *Tabaqat*, Vol 1, p 239

337. Ibn Sa'd: *Tabaqat*, Vol 1, p 247

338. Sachau: *Chronology*, p 329



**(3) Conversion of Umar**

It is reported that Umar, the second Caliph of Islam accepted the new faith in Dhul Hijja of the 6th year of the Prophet's mission<sup>339</sup> (45 AF) which corresponded to (615 Feb 5 - Mar 7).

**(4) Blockade in Shib**

Ibn Sa'd reports that the Prophet took refuge in the valley of Abu Talib from 1 Muharram 7 YM (Uthman bin Abu Sulaiman).<sup>340</sup>

Now the calendar reveals the following Julian date.

46 AF MHR 1 = 615 Apr 7, MO

The blockade extended for two years according to some authorities but three years to others.<sup>341</sup>

**(5) Passing away of Khadija**

Al Biruni places this event prior to Abu Talib's death while Ibn Sa'd says on the authority of Muhammad bin Umar al Aslami that it was one month and five days after it.<sup>342</sup>

There is exactly one month and five days' gap between al Biruni's date of Khadija's death and Ibn Sa'd's date of Abu Talib's death. Did Ibn Umar say one month and five days before? Did Ibn Sa'd make an inadvertent mistake?

Al Biruni's date can be concorded as follows:

49 AF RMD 10<sup>343</sup> = 618 Dec 5, TU

**(6) Death of Abu Talib**

Of this event Ibn Sa'd did not specify any date but moderated as middle of Shawwal 10 YM<sup>344</sup> (49 AF) while al Biruni gave it as 19 Shawwal.<sup>345</sup> The respective concordances are as follows:

Ibn Sa'd : 49 AF SHW 15 = 619 Jan 9, TU

Al Biruni : SHW 19 = Jan 13, SA

339. Margoliouth: Rise, p 162; Maududi: Sarware Alam, Vol 2, p 612

340. Ibn Sa'd: Tabaqat, Vol 1, p 241

341. Ibn Sa'd: Tabaqat, Vol 1, p 243

342. Ibn Sa'd: Tabaqat, Vol 1, pp 139, 243

343. Sachau: Chronology, p 330

344. Ibn Sa'd: Tabaqat, Vol 1, p 139

345. Sachau: Chronology, p 332

### (7) Visit to Ta'if

When the Prophet met severe opposition from all sides he became disappointed of preaching to the Meccans and looked for greener pasture and landed at Ta'if which was his childhood cradle hoping that its people might give a sympathetic ear to his words.

It is recorded to be around the end of Shawwal in the tenth year of his mission after the passing away of his beloved wife Khadija and protecting uncle Abu Talib.<sup>346</sup> Now the period corresponds to the following months in the Julian calendar.

49 AF SHW = 618 Dec 24 - 619 Jan 23

According to Ibn Sa'd he halted at Ta'if for 10 days, on return halted at Nakhla a few days wherein he recited Surah Jinn (72) in the night prayer which occasioned the revelation of verse 46:29.<sup>347</sup>

### (8) Meeting with the chiefs of Khazraj

Ibn Hisham recorded that in Rajab of the 11th year of Mission (50 AF : 619 Sep 16 - Oct 15) six chiefs of the Khazraj tribe of Medina met the Prophet at Aqaba.<sup>348</sup>

### (9) First Pledge of Aqaba

Twelve Medinites took the pledge of acceptance of Islam at the hands of the Prophet in Dhul Hijja of the 12th year of Mission<sup>349</sup> (51 AF) at Aqaba. This corresponded to (621 Jan 30 - Mar 1).

### (10) Betrothal of Ayesha

Stating about marriage in Shawwal which was considered to be an ominous month by the Arabs, Ayesha used to say: *Allah's Messenger contracted marriage with me in Shawwal and took me*

346. Ibn Sa'd: *Tabaqat*, Vol 1, p 244; Muslim, Vol 3, p 988, footnote

347. Ibn Sa'd: *Tabaqat*, Vol 1, p 245

348. Mirkhond: *Rauzat-us Safa*, Pt II, pp 219, 220

349. Mirkhond: *Rauzat-us Safa*, Pt II, p 222

*to his house as a bride during Shawwal. And who amongst the wives of Allah's Messenger was dearer to him than I?*<sup>350</sup>

About the marriage we have the information that it was three years after Khadija's death.<sup>351</sup> If Khadija had expired in Ramadan 10 YM, the marriage was in Shawwal 13 YM (52 AF). The concordance is therefore -

52 AF SHW = 621 Dec 21 - 622 Jan 20

### (11) Second Pledge of Aqaba

Seventy persons including two women took the second pledge at Aqaba in Dhul Hijja 12 YM on the 11th and 12th<sup>352</sup> according to Mirkhond or on the day of Aqaba<sup>353</sup> according to Ibn Sa'd.

Quoting Abu Ja'far's authority Tabari narrated that the Medinites came to the Prophet for initiation in Dhul Hijja. After they left, the Prophet spent the remaining days of Dhul Hijja, Muharram and Safar in Mecca. He came to Medina on migration in Rabiul Awwal.<sup>354</sup> This report provides only two months' gap between the second pledge and the migration. Since the Prophet left Mecca in the 14th year of Mission (53 AF), the second pledge must be necessarily in the 13th year and not in the 12th. Mirkhond's 12th year could be a reporting error.

In the 13th year, the dates work out as follows in the Julian calendar.

52 AF ZLH 10	=	622 Feb 27	-	28 (SU)
11	=	28	-	Mar 1 (MO)
12	=	Mar 1	-	2 (TU)

350. Muslim, Vol 2, pp 716, 717

351. Bukhari, Vol 8, p 22

352. Mirkhond: Rauzatus Safa, Pt II, p 226

353. Ibn Sa'd: Tabaqat, Vol 2, p 228

354. Tabari: Tarikh, Vol 1, p 123

### 8.3 Events of 1 HE

#### (1) Increase in length of the Prayer

Ibn Ishaq and Tabari say that the length of the obligatory prayers had been increased from the initial two *rak'ats*<sup>355</sup> to four from 12 Rabiul Akhir 1 HE<sup>356</sup> which corresponded to Tuesday, July 27, 622.

#### (2) Sariyya Hamza bin Abdul Muttalib to Saif al Bahar

Wakidi contended that this expedition took place in Ramadan 2 HE.<sup>357</sup> But this cannot be accepted. Because we have got the information that Hamza took part in the battle of Badr<sup>358</sup> for which the people set out on the 3rd and returned on 22nd of Ramadan 2 HE leaving no time for an expedition of Hamza. Ibn Sa'd corrected Wakidi's error to Ramadan 1 HE.<sup>359</sup> This corresponded to (622 December 10 - 623 January 9).

#### (3) Sariyya Ubaida bin Harith towards Batn Rabigh

Tabari dated this event in Shawwal 2 HE<sup>360</sup> while Ibn Sa'd assigned it in Shawwal 1 HE.<sup>361</sup> Ibn Hisham informs us that Sariyya Hamza and Sariyya Ubaida were almost contemporaneous.<sup>362</sup> The more correct date could be Shawwal 1 HE (623 January 9 - February 7).

#### (4) Sariyya Sa'd bin Abu Waqqas towards al Kharar

This expedition is recorded to have been sent out in Dhul Qa'da 1 HE<sup>363</sup> after Hamza's Sariyya.<sup>364</sup> This corresponded to (February 7 - March 9, 623).

355. Ibn Hisham: Sirat, Vol 1, p 269

357. Tabari: Tarikh, Vol 1, p 148

359. Ibn Sa'd: Tabaqat, Vol 2, p 2

361. Ibn Sa'd: Tabaqat, Vol 2, p 3

363. Ibn Sa'd: Tabaqat, Vol 2, p 4; Tabari: Tarikh, Vol 1, p 149

364. Ibn Hisham: Sirat, Vol 1, p 693

356. Tabari: Tarikh, Vol 1, p 147

358. Ibn Hisham: Sirat, Vol 1, p 789

360. Tabari: Tarikh, Vol 1, p 148

362. Ibn Hisham: Sirat, Vol 1, p 686

## 8.4 Events of 2 HE

### (1) Ghazwa Dhatul Ashirah

According to Ibn Habib, the Prophet started for this expedition on 1 Jamadil Ula 2 H and returned when eight nights of Jamadil Ukhra were still left.<sup>365</sup>

But we have already seen that the Prophet started for Ghazwa Talab Kurz bin Jabir Fihri on 12 Jamadil Ula 2 HE (refer para 6.7) indicating thereby that he had already returned from Dhatul Ashirah before 12 Jamadil Ula. Hence Ibn Habib's report of Prophet's return on 21/22 Jamadil Ukhra cannot be correct. The date of start was 1 Jamadil Ula 2 HE (Thursday, August 4, 623).

It was the first Ghazwa according to Zaid bin Arqam but the third according to Ibn Ishaq.<sup>366</sup>

### (2) Ghazwa Abwah

Bukhari reported on the authority of Zaid bin Arqam that Ghazwa Dhatul Ashirah was the first expedition of the Prophet while Ibn Ishaq, Ibn Hisham and Ibn Sa'd maintained that Ghazwa Abwah was the first.<sup>367</sup> Such contradiction apparently stemmed from the fact that in the second year pagan Jamadil Ula corresponded to Safar of the Hegira calendar.

The narrations reaching Ibn Ishaq, Ibn Hisham and Ibn Sa'd probably brought down the month of occurrence (Safar 2 AH) of Ghazwa Abwah in terms of the Hegira calendar. This they confused for the pagan and maintained that Ghazwa Abwah was the first Ghazwa.

Because of their proximity and mistaking of the Hegira month for that of the pagan, the *inter se* sequence was confused. Ghazwa Abwah appears to be in continuation of Ghazwa Dhatul Ashirah. The concordance was as follows:

365. Burhan, Sep 1964, p 137

366. Bukhari, Vol 5, p 195

367. Ibn Hisham: Sirat, Vol 1, p 681; Ibn Sa'd: Tabaqat, Vol 2, p 5; Burhan, May 1964, p 287; Bukhari, Vol 5, p 195

	Pagan	Hegira	Julian
Ghazwa Dhatul Ashirah	JML 2 HE	(SFR 2 AH)	623 Aug 3 - Sep 2
Ghazwa Abwah	(JML 2 HE)	SFR 2 AH	623 Aug 3 - Sep 2

It is recorded that *Jihad* was ordered in this occasion.<sup>368</sup>

### (3) Sariyya Abdullah bin Jahsh al Asadi at Nakhla

Ibn Sa'd says that the Nakhla incident occurred in Rajab 2 H.<sup>369</sup> According to Ibn Hisham it was the last day of Rajab<sup>370</sup> while Tabari maintains that the day could be either the last day of Jamadil Ukhra or the first or the last day of Rajab.<sup>371</sup> Mirkhond says it was the first day of Rajab.<sup>372</sup>

It was consequent to this occasion that the Quranic verse: *They will ask thee about fighting in the sacred month. Say: Fighting in it is an awesome thing; but turning men away from the path of God and denying Him, and (turning them away from) the inviolable House of Worship and expelling its people therefrom - (all this) is yet more awesome in the sight of God, since oppression is more awesome than killing ... and these it is who are destined for the fire, therein to abide. (2:217)* was revealed.<sup>373</sup> In the pagan days Rajab was considered as sacred month and fighting therein was not resorted to. When Abdullah killed one of the Quraishites at Nakhla and took others prisoner in this expedition, the Meccans charged that Muhammad had violated the sanctity of the sacred month. On his return to Medina Abdullah faced serious displeasure of the Prophet. "I did not permit you to shed blood in the sacred month" reprimanded the Prophet.<sup>374</sup> Also the Prophet is reported to have refused the booty brought by Abdullah. Moreover the Quranic revelation clearly indicates that it was a fighting occurred in the sacred month. If it was in Jamadil Ukhra, there was no room for the Prophet's displeasure. All these suggest that it was in Rajab.

368. Burhan, Oct 1964, pp 212, 213

369. Ibn Sa'd: Tabaqat, Vol 2, p 7

370. Ibn Hisham: Sirat, Vol 1, p 695

371. Tabari: Tarikh, Vol 1, pp 154, 157

372. Mirkhond: Rauzatul Safa, Pt II, p 279

373. Bashiruddin: Holy Qur'an, p 281

374. Ibn Hisham: Sirat, Vol 1, p 696

About deciding whether it was the first or the last day of Rajab, we may reason that the Prophet could not send out a Sariyya in the sacred month. The start of the expedition could be in the preceding month of Jamadil Ukhra. Therefore the incident could take place on the first day of Rajab.

Now, 2 HE RJB 1 = 623 Oct 2, SU

#### **(4) Commandments for the fast of Ramadan**

Ibn Sa'd and Tabari stated that the commandments for the fast of Ramadan descended in Sha'ban 2 HE.<sup>375</sup> This corresponded to 623 Oct 31 - Nov 30.

#### **(5) Sariyya Umair bin Adi for execution of Asma bint Marwan**

Asma, the daughter of Marwan of the tribe of Auz, belonged to a family which had not yet thrown off their ancestral faith. She was a poetess and made no secret of her disliking of Islam. After the battle of Badr, she composed couplets on the folly of receiving and trusting a stranger and incited the people of Medina to a murderous attack on the Prophet.

According to Ibn Sa'd, Umair bin Adi volunteered to finish the poetess in Ramadan 2 HE when still five nights of the month had remained.<sup>376</sup> (In that year Ramadan consisted of twenty-nine days. The day was therefore the twenty-fourth).

2 HE RMD 24 = 623 Dec 24, SA

Margoliouth stated that her execution would not have been an inexcusably ruthless measure, judged by any standard for it must not be forgotten that satire was a far more effective weapon in Arabia than elsewhere and during the Caliphate it was at times penalized.<sup>377</sup>

Muir placed the event in January 624.<sup>378</sup>

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375. Ibn Sa'd: *Tabaqat*, Vol 1, p 292; Tabari: *Tarikh*, Vol 1, p 158

376. Ibn Sa'd: *Tabaqat*, Vol 2, p 30

377. Margoliouth: *Rise*, pp 278, 279

378. Muir: *Life*, p 239

## **(6) First Idul Fitr**

Tabari recorded that the first ever Idul Fitr in the life of the new nation was celebrated in Shawwal 2 HE.<sup>379</sup> Since Idul Fitr is always celebrated on the first day of Shawwal, the date of the first Idd was Shawwal 1, 2 HE (Friday, December 30, 623).

## **(7) Sariyya Salim bin Umair for elimination of Abu Afak**

Abu Afak, a member of the tribe 'Amir bin Auf failing to see that the Prophet's arrival had united the people of Medina taunted them with being divided by the stranger whose notions of right and wrong were quite different from theirs. He thought that if they had believed in force and tyranny, they had better obeyed the old kings of Yemen. Though above a hundred years of age, he was active in his opposition to the new faith and like Asma composed stinging and disloyal verses against the Prophet.

In the week immediately following Badr Salim bin Umair undertook a Sariyya to finish this opponent. Wakidi and Ibn Sa'd provide the date as Shawwal 2 HE<sup>380</sup> which corresponded to (623 Dec 29 - 624 Jan 28). It could be in the beginning of Shawwal.

Ibn Sa'd stated that it was a hot night and the Jew was sleeping in the open courtyard<sup>381</sup> when he met his assassin. Our finding does not attest this climatic condition.

Muir places the event in February 624.<sup>382</sup>

## **(8) Sharing bed with Ayesha**

About Ayesha's sharing bed with the Prophet, Tabari says that according to many reports it was either in Shawwal or in Dhul Qa'da, seventeen or eighteen months after the emigration to Medina<sup>383</sup> while Ayesha herself states that it was in Shawwal.<sup>384</sup> Other authorities

379. Tabari: *Tarikh*, Vol 1, p 159

380. Ibn Sa'd: *Tabaqat*, Vol 2, p 31; Burhan, May 1964, p 274

381. Ibn Sa'd: *Tabaqat*, Vol 2, p 31

382. Muir: *Life*, p 240

383. Tabari: *Tarikh*, Vol 1, p 146

384. Tabari: *Tarikh*, Vol 1, p 147



such as Imam Nawawi, Ibn Kathir and Qastalani also maintain that it was in Shawwal 2 HE after return from Badr.<sup>385</sup>

Of the consummation Abu Ja'far remarked that it was on one of the Wednesdays.<sup>386</sup>

In Shawwal 2 HE, the Prophet was engaged in Ghazwa Qarqaratul Qudr from the first to the tenth and in Ghazwa Banu Qainuqa from the sixteenth up to the end of the month (refer para 6.11 and 6.13). He was available in Medina only from the eleventh up to the fifteenth during which period the only Wednesday available was on the 13th (Jan 10 -11, 624).

Therefore the Prophet consummated his marriage with Ayesha in the night of Jan 10 - 11, 624 AC (Tuesday - Wednesday).

#### (9) Fatima's marriage

Fatima was married to Ali after Badr<sup>387</sup> on the first of Dhul Hijja<sup>388</sup> in the twenty-second month of migration (Abu Ja'far).<sup>389</sup> Counting twenty-two months from Rabiul Awwal 1 HE we land in Dhul Hijja 2 HE.

Now, 2 HE ZLH 1 = 624 Feb 27, MO

As against this Tabari maintains that the marriage was in Safar 2 H.<sup>390</sup> In view of Abu Ja'far's clear testimony, this report cannot be accepted as it has preceded both 22 months and Badr. The other reports of Rabiul Awwal 2 H and Rajab 2 H as quoted by Mirkhond<sup>391</sup> must also be rejected.

#### (10) Celebration of the first Idus Zuha

According to Jabir bin Abdullah, the first ever Idus Zuha was celebrated on 10 Dhul Hijja 2 HE.<sup>392</sup> This worked out to Wednesday, March 7, 624.

385. Maududi: Sarware Alam, Vol 2, p 629      386. Tabari: Tarikh, Vol 1, p 147

387. Bukhari, Vol 5, p 226

388. Sachau: Chronology, p 332

389. Tabari: Tarikh, Vol 1, p 211

390. Tabari: Tarikh, Vol 1, p 153

391. Mirkhond: Rauzatul Safa, Pt II, p 273

392. Tabari: Tarikh, Vol 1, p 208

## 8.5 Events of 3 HE

### (1) Ghazwa Buhran against Banu Sulaim

Ibn Sa'd furnishes the date of this Ghazwa as 6 Jamadil Ula 3 HE with the information that the Prophet was absent from Medina for ten nights in this expedition.<sup>393</sup>

Now, 3 HE JML 6 = 624 Jul 28, SA

Ibn Ishaq adds that in this expedition the Prophet halted at Buhran some days of Rabiul Akhir and Jamadil Ula.<sup>394</sup> Therefore the Prophet apparently started in the last days of Rabiul Akhir.

Muir places this in August 624.<sup>395</sup>

### (2) Sariyya Zaid bin Haritha towards Kinda

About this expedition Ibn Sa'd furnishes the date as 1 Jamadil Ukhra 3 HE<sup>396</sup> while Ibn Ishaq maintains that it was in Rabiul Awwal 3 H.<sup>397</sup>

In the third year, pagan Jamadil Ukhra corresponded to Hegira Rabiul Awwal. Ibn Ishaq reported with reference to Hegira calendar.

Now, 3 HE JMR 1 = 624 Aug 22, WE

As against this Ibn Kathir, attributing to Wakidi, gives the date as 1 JML 3 HE.<sup>398</sup> Perhaps this was an error of Wakidi which Ibn Sa'd corrected.

### (3) Elimination of Ka'b bin Ashraf

According to Wakidi and Ibn Sa'd, Ka'b bin Ashraf, a poet and son of a Jewess of Banu Nadir, who stirred up the Quraish in Mecca to avenge their heroes buried in the pit of Badr by his elegies lamenting their fate and disquieted the Muslims in Medina by

393. Ibn Sa'd: *Tabaqat*, Vol 2, p 41

395. Muir: *Life*, p 244

397. *Burhan*, Nov 1964, p 262

394. Ibn Hisham: *Sirat*, Vol 2, p 23

396. Ibn Sa'd: *Tabaqat*, Vol 2, p 41

398. *Burhan*, Sep 1964, p 137

amatory sonnets on their women was finished by Muhammad bin Maslama (of the tribe of Auz)<sup>399</sup> and his party on 14 Rabiul Awwal 3 HE.<sup>400</sup> The party seen off by the Prophet up to Baqia Gharkad (Ibn Abbas)<sup>401</sup> reported back to the Prophet the same night after the task.<sup>402</sup>

Earlier we have seen that the Prophet had gone out from 12 to 24 Rabiul Awwal 3 H for Ghazwa Dhu Amr (refer 6.15). Therefore he could not be present in Medina on 14 Rabiul Awwal 3 HE which indicates that the biographers' reference could not be to the pagan calendar but to the Hegira calendar.

Now, 3 AH RBL 14 = 624 Sep 4, TU

The corresponding pagan date must be 14 Jamadil Ukhra 3 HE.

It was stated that it was during a spring night that Ka'b and his would be assailants walked under the brilliant moonlight for quite some time before the latter fell upon him. In September, normally we get brilliant moonshine.

Muir placed the event in July 624.<sup>403</sup>

#### (4) Umm Kulthum's marriage

Wakidi reported that Prophet's daughter Umm Kulthum got married in Rabiul Awwal 3 H and the consummation took place in Jamadil Ukhra of the same year.<sup>404</sup>

Perhaps Wakidi got information from two sources - one saying that the marriage took place in Jamadil Ukhra and the other saying that it was in Rabiul Awwal. As living together of the spouses may take place from a later date, as was in the case of Ayesha, he apparently believed that the marriage had taken place in Rabiul

399. Ibn Hisham: Sirat, Vol 2, p 327

400. Ibn Sa'd: Tabaqat, Vol 2, p 35; Burhan, Sep 1964, p 138

401. Ibn Hisham: Sirat, Vol 2, p 35

402. Ibn Hisham: Sirat, Vol 2, p 36; Bukhari, Vol 5, p 250

403. Muir: Life, p 245

404. Tabari: Tarikh, Vol 1, p 215

Awwal followed by consummation in Jamadil Ukhra and reported accordingly. But it is not always necessary, unless there was specific reason to do so, that the two occasions should be separated. It may occur on the same day.

Our calendar tells us that in the third year Jamadil Ukhra of pagan calendar corresponds to Rabiul Awwal of Hegira calendar.

Umm Kulthum got married in Jamadil Ukhra 3 HE corresponding to 624 August 21 - September 20.

#### **(5) Marriage with Hafsa**

The Prophet added Hafsa bint Umar to his espousal circle in Sha'ban 3 HE<sup>405</sup> (624 Oct 20 - Nov 18).

#### **(6) Birth of Hasan**

As reported by Tabari, Hasan, the first issue of Ali and Fatima was born in the middle of Ramadan 3 HE.<sup>406</sup>

Now, 3 HE RMD 15 = 624 Dec 2, SU

This information reveals that exactly 280 days after the marriage (1 ZLH 2 HE, Feb 27, 624) Fatima delivered her first baby which was perfectly in accord with medical science. This indirectly attests the authenticity of the two dates.

#### **(7) Marriage with Zainab bint Khuzaima**

Tabari stated that the Prophet married Zainab bint Khuzaima the divorcee of Tufail bin Harith in Ramadan 3 HE<sup>407</sup> (624 Nov 18 - Dec 18).

### **8.6 Events of 4 HE**

#### **(1) Sariyya Abu Salma bin Abd al Asad al Makhzumi against Qatan**

Ibn Sa'd gives the date of this expedition as 1 Muharram 4 HE<sup>408</sup> which corresponded to Monday, April 15, 625.

405. Tabari: Tarikh, Vol 1, p 222

406. Tabari: Tarikh, Vol 1, p 252

407. Tabari: Tarikh, Vol 1, pp 259, 260

408. Ibn Sa'd: Tabaqat, Vol 2, p 59

## (2) Sariyya Marthad bin Abu Marthad (Tragedy of Rajee)

It was the tragic incident when some people of Azal and Qara came to the Prophet and pleaded for sending some competent teachers to teach the principles and practices of Islam to their tribe who was willing to accept the new faith and in compliance of which the Prophet had sent six to ten of his Companions led by Marthad bin Abu Marthad (or Asim bin Thabit according to another narration).

On the way Azal and Qara acted treacherously. With the help of Banu Lihyan they killed the Companions near a spring called Rajee except Khubaib bin Adi and Zaid bin Dathina whom they had taken to Mecca and sold to the Quraish. They were kept there till the sacred months were over and then killed at Tan'im beyond the sacred precincts of the Ka'ba.

Before his execution on the gallows Khubaib prayed: "*O Allah! I have conveyed the message of Thy Prophet. Do Thou then convey to Thy Prophet before the morning itself what has been meted out to me.*"<sup>409</sup>

Ibn Habib dated this event around the end of Shawwal 3 H.<sup>410</sup> But Wakidi and Ibn Sa'd stated that it was an event of Safar 4 H, the 36th month of Emigration.<sup>411</sup>

It appears that the people of Azal and Qara came around the end of Shawwal (624 Dec 18 - 625 Jan 16) and the Prophet sent off his Companions in Dhul Qa'da (625 Jan 16 - Feb 15). Khubaib had been arrested and sold to the Meccans the same month but had been executed in Safar 4 HE (625 May 14 - Jun 13) after the sacred months (Dhul Qa'da to Muharram) were over.

Muir places the event in May 625<sup>412</sup> while Margoliouth, believing it to be a reference to Hegira calendar, places it in July - August 625.<sup>413</sup>

409. Ibn Hisham: Sirat, Vol 2, p 194

410. Burhan, Aug 1964, p 81

411. Ibn Sa'd: Tabaqat, Vol 2, p 66; Burhan, Aug 1964, p 85

412. Muir: Life, p 277

413. Margoliouth: Rise, p 309

### (3) Sariyya al Mundhir bin 'Amir (Tragedy at Bir Ma'una)

Full four months after Uhud, Abu Bara Amir bin Malik came to the Prophet in Safar 4 HE and suggested for sending a delegate of his Companions to his people for teaching Islam. The Prophet replied: I fear that the people of Najd will maltreat them. Abu Bara said: I take the responsibility of their safety.

The Prophet sent a delegate of 50 to 70 of his Companions with Al Mundhir bin 'Amr as its leader. On the way at the spring of Bir Ma'una, Amir bin Tufail with the help of the people of Usayya, Ri'l and Dhakwan assaulted and killed all of them except Ka'b bin Zaid. He had been left nearly dead and was later picked up from amongst the dead.

'Amr bin Umayya al Damri, who happened to be in that locality, witnessed the tragedy. He too was arrested, but later Amir bin Tufail, who masterminded the bloodshed, released him after cutting off his forelocks in fulfilment of his mother's wish to release a slave.<sup>414</sup> 'Amr turned up to the Prophet after walking four days on foot. Ibn Sa'd says that the same night the Prophet received the news of the fate of Khubaib also.<sup>415</sup>

Then the Prophet sent 'Amr bin Umayya to Mecca on an spying mission. 'Amr found Khubaib's body still hanging on the gallows. Approaching stealthily he lowered the corpse on the ground. But he had been espied and chased by the Meccans.<sup>416</sup>

All classical biographers without exception agree that this tragedy occurred in Safar 4 HE.<sup>417</sup> This corresponded to 625 May 14 - June 13.

### (4) Death of Zainab bint Khuzaima

Only after six months of becoming the wife of the Prophet,

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414. Ibn Hisham: *Sirat*, Vol 2, p 210; Ibn Sa'd: *Tabaqat*, Vol 2, p 62; Tabari: *Tarikh*, Vol 1, p 261

415. Ibn Sa'd: *Tabaqat*, Vol 2, p 62

416. Tabari: *Tarikh*, Vol 1, p 256

417. Ibn Hisham: *Sirat*, Vol 2, p 208; Ibn Sa'd: *Tabaqat*, Vol 2, p 62; Tabari: *Tarikh*, Vol 1, p 260; Burhan, Aug 1964, p 85

Zainab is reported to have expired in Rabiul Awwal/Rabiul Akhir 4 HE<sup>418</sup> (625 Jun 13 - Jul 12/625 Jul 12 - Aug 11).

#### (5) Death of Abu Salma

Abu Salma is recorded to have died on 8 Jamadil Ukhra 4 HE.<sup>419</sup> This worked out to 625 Sep 16-17 (TU).

#### (6) Birth of Husain

Tabari did not specify the date of birth of Husain (the second child of Fatima), but moderated as the beginning of Shawwal 4 H<sup>420</sup> while Tabrizi pinpointed the date as 5 Sha'ban 4 H.<sup>421</sup>

In the fourth year of emigration, the pagan Shawwal corresponded to the Hegira Sha'ban indicating that Tabari reported in the pagan calendar while Tabrizi reported in the Hegira.

5 Shawwal 4 HE (5 Sha'ban 4 AH) works out to Friday, 626 January 10

As against this Al Biruni maintained that Husain was born on 6 Ramadan.<sup>422</sup>

#### (7) Marriage with Umm Salma

The Prophet married Umm Salma bint Abu Umayya widow of Abu Salma in Shawwal 4 HE<sup>423</sup> (626 Jan 6 - Feb 4).

### 8.7 Events of 5 HE

#### (1) Ghazwa Dumatul Jandal

According to Ibn Sa'd the Prophet set out on this expedition on 25 Rabiul Awwal 5 HE and returned when 10 nights of Rabiul Akhir were still left.<sup>424</sup> Mirkhond says that the start was on a Monday.<sup>425</sup>

Now, 5 HE RBL 25	=	626 Jun 27, FR
RBR 19	=	Jul 21, MO

The pagan calendar does not attest Mirkhond's week-day  
Muir also placed the Ghazwa in July 626.<sup>426</sup>

418. Naeem Siddiqi: the Benefactor, p 269;

Zakaria: Sahabah, p 191

421. Mishkat, Vol 3, p 320

423. Tabari: Tarikh, Vol 1, p 273

425. Mirkhond: Rauzatul Safa, Pt II, p 426

419. Zakaria: Sahabah, p 182

420. Tabari: Tarikh, Vol 1, p 268

422. Sachau: Chronology, p 330

424. Ibn Sa'd: Tabaqat, Vol 2, p 76

426. Muir: Life, p 288

## (2) Lunar eclipse

Diyarbekri recorded that there was a lunar eclipse in Jamadil Ukhra 5 H.<sup>427</sup> As lunar eclipse can occur only in the middle of the month, the date must be 15 Jamadil Ukhra which corresponded to Sunday, September 14, 626. Believing it to be a reference to Hegira calendar, Alvi gives the corresponding date as November 9, 626.<sup>428</sup>

It remains to be seen whether there was a lunar eclipse either around September 14 or November 9, 626 as per astronomical records which only will authenticate the true frame of reference.

Margoliouth mentions a lunar eclipse on November 19-20, 625<sup>429</sup> which however corresponded to 13 Jamadil Ukhra 4 AH and 13 Sha'ban 4 HE.

## (3) Marriage with Zainab bint Jahsh

In Dhul Qa'da 5 HE, the Prophet married Zainab (Barrah) daughter of Jahsh who was a divorcee.<sup>430</sup>

Anas bin Malik reported that the verse on veil (*al Qur'an* 33:59) was revealed on the day of marriage with Zainab.<sup>431</sup>

Dhul Qa'da 5 HE corresponded to (627 Jan 24 - Feb 23).

## 8.8 Events of 6 HE

### (1) Sariyya Muhammad bin Maslama against Qurata

Ibn Sa'd says that this expedition set out on 10 Muharram 6 HE and returned when still one day of the month was remaining.<sup>432</sup>

Now, 6 HE MHR 10 = 627 Apr 3, FR

MHR 29 = Apr 22, WE

427. Burhan, May 1964, p 282

428. Burhan, May 1964, p 282

429. Margoliouth: Rise, p xvi

430. Mirkhond: Rauzatus Safa, Pt II, p 773

431. Bukhari, Vol 7, p 71

432. Ibn Sa'd: Tabaqat, Vol 2, pp 96, 97



## **(2) Ghazwa Banu Lihyan**

There are contradictory reports about this Ghazwa. Ibn Ishaq in his work (translated into Persian) says that it took place in Jamadil Ula 6 HE.<sup>433</sup> Tabari also mentions the same month.<sup>434</sup> As against this Ibn Sa'd maintains that it was on 1 Rabiul Awwal 6 H with the added information that the Prophet was absent from Medina for 14 nights in this occasion.<sup>435</sup>

If we accept Ibn Ishaq and Tabari's dates as correct, the Prophet's start and return work out to 627 July 21 (1 JML) and August 4 (15 JML). In that case the day on which the Prophet predicted the murder of the Iranian Emperor Chosroe Parvez (13 JML = Aug 2, 627 - *vide* para 6.24) falls during the period of his absence whereas the prediction was made in Medina.<sup>436</sup> The report about Jamadil Ula cannot therefore be accepted.

Accepting Ibn Sa'd's date, the dates of start and return work out to 627 May 24, Sunday (1 RBL) and Jun 7, Sunday (15 RBL).

It appears that Ibn Ishaq got the information that this Ghazwa occurred in RBL 6 H which he considered to be a reference to Hegira calendar and then he converted it to the corresponding pagan month. (In the sixth year, pagan JML corresponded to Hegira RBL). Ibn Sa'd corrected this error.

Muir also places this Ghazwa in June 627.<sup>437</sup>

Diyarbakri says that in another report Ibn Ishaq mentioned that this expedition took place in Sha'ban 6 H.<sup>438</sup> Was it the more correct month?

## **(3) Sariyya Sa'd bin Zaid and Ghazwa Ghabah (Ghazwa Dhu Qirad)**

A few nights after the Prophet's return from Banu Lihyan,

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433. Burhan, Sep 1964, p 142

434. Tabari: Tarikh, Vol 1, p 305

435. Ibn Sa'd: Tabaqat, Vol 2, pp 97, 98

436. Tabari: Tarikh, Vol 1, p 355

437. Muir: Life, p 341

438. Burhan, Sep 1964, p 142

Uyaina bin Hisn came down upon the plain of Ghabah in the northern side of Medina, fell upon the milch camels of the Prophet which were grazing there, drove off the whole herd, and having killed the keeper carried off his wife. On receiving the news thereof the Prophet immediately despatched Sa'd bin Zaid and his party in pursuit of the marauders.<sup>439</sup>

The Prophet too soon followed the party and reached as far as the hills of Dhu Qirad.<sup>440</sup>

Ibn Sa'd stated that the camels were driven off in the night of Wednesday and the Prophet returned to Medina on Monday after five days. He also stated that it was in Rabiul Awwal 6 H.<sup>441</sup>

If the Prophet returned from Ghazwa Banu Lihyan on 15 Rabiul Awwal (Sunday), - refer para 8.8 (2) - the camels had been driven off on Wednesday, 18 Rabiul Awwal (627 Jun 10) and he returned to Medina on Monday, 23 Rabiul Awwal, (627 Jun 15).

But Tabari says that, according to a story narrated by Maslama bin Akwa who was the first person who noticed the movement of the offenders, it was when the Prophet returned from Mecca to Medina from Hudaibiya.<sup>442</sup> Apparently inferring from this narration, Bukhari also says that it was an event taking place three days before Khaibar.<sup>443</sup>

#### **(4) Sariyya Ukkasha bin Mihsan al Asadi towards Ghamr**

Ibn Sa'd dated this Sariyya in Rabiul Awwal 6 H<sup>444</sup> while Wakidi gave the date as Rabiul Akhir 6 H.<sup>445</sup>

It appears that the expedition extended over few days of Rabiul Awwal and few days of Rabiul Akhir 6 HE which corresponded to 627 May 22 - Jul 20.

439. Ibn Hisham: *Sirat*, Vol 2, p 336;  
Tabari: *Tarikh*, Vol 1, pp 305, 309

441. Ibn Sa'd: *Tabaqat*, Vol 2, pp 99, 101

443. Bukhari, Vol 5, p 355

445. Tabari: *Tarikh*, Vol 1, p 341

440. Ibn Hisham: *Sirat*, Vol 2, p 338;  
Tabari: *Tarikh*, Vol 1, p 311

442. Tabari: *Tarikh*, Vol 1, p 306

444. Ibn Sa'd: *Tabaqat*, Vol 2, p 104

**(5) Sariyya Muhammad bin Maslama towards Dhul Qassa**

Muhammad bin Maslama had been sent out by the Prophet, as is narrated by Muir, to ascertain the whereabouts of the suspected gathering of the Ghatafan tribes at Dhul Qassa with the motive of driving away of the herds of camels grazing there. Maslama and his party of ten had been overpowered and all his party-men had been slain, and Maslama himself escaped death having been left on the field as dead.<sup>446</sup>

Both Wakidi and Ibn Sa'd furnish the date of this Sariyya as Rabiul Akhir 6 H.<sup>447</sup> This corresponded to 627 Jun 21 - Jul 20.

Muir placed the event in August 627.<sup>448</sup>

**(6) Sariyya Abu Ubaida bin Jarrah towards Dhul Qassa**

Wakidi and Ibn Sa'd placed the event in Rabiul Akhir 6 H.<sup>449</sup> Therefore it corresponds to the same period as that of Sariyya Muhammad bin Maslama i.e. 627 Jun 21 - Jul 20.

In pursuit of the marauders, and to avenge the murder of Maslama's party, the Prophet sent out Abu Ubaida at the head of forty well-mounted soldiers.<sup>450</sup>

**(7) Sariyya Zaid bin Haritha against Banu Sulaim at Jamum**

Ibn Sa'd says that this expedition took place in Rabiul Akhir 6 H.<sup>451</sup> which corresponded to (627 Jun 21 - Jul 20).

**(8) Sariyya Zaid bin Haritha against al Is**

Ibn Sa'd and Tabari agree in placing this event in JML 6 HE<sup>452</sup> which corresponded to 627 Jul 20 - Aug 19.

Muir places this in September 627.<sup>453</sup>

446. Muir: Life, p 343

447. Ibn Sa'd: Tabaqat, Vol 2, p 105;

448. Muir: Life, p 343

Burhan, Sep 1964, p 136

449. Ibn Sa'd: Tabaqat, Vol 2, p 106;

450. Muir: Life, p 343

Tabari: Tarikh, Vol 1, p 341

451. Ibn Sa'd: Tabaqat, Vol 2, p 106

452. Ibn Sa'd: Tabaqat, Vol 2, p 107; Tabari: Tarikh, Vol 1, p 341

453. Muir: Life, p 344

**(9) Sariyya Zaid bin Haritha against Hisma beyond Wadil Qura and towards Taraf against Banu Tha'laba**

In Jamadil Ukhra 6 H (627 Aug 19 - Sep 17), Zaid bin Haritha undertook two expeditions - one against Hisma beyond Wadil Qura and the other against Banu Tha'laba towards Taraf.<sup>454</sup>

**(10) Sariyya Zaid bin Haritha towards Wadil Qura**

Zaid bin Haritha undertook another expedition towards Wadil Qura in Rajab 6 H<sup>455</sup> (627 Sep 17 - Oct 17)

**(11) Sariyya Abdur Rahman bin Auf towards Dumatul Jandal**

In Sha'ban 6 HE (627 Oct 17 - Nov 16) Abdur Rahman bin Auf undertook an expedition towards Dumatul Jandal.<sup>456</sup>

Muir places it in November 627.<sup>457</sup>

**(12) Sariyya Ali bin Abu Talib against Banu Sa'd bin Bakr at Fadak**

Ibn Sa'd and Tabari recorded that in Sha'ban 6 HE (627 Oct 17 - Nov 16) Ali bin Abu Talib led an expedition towards Fadak.<sup>458</sup>

**(13) Elimination of Abu Rafi**

There was a big rivalry between the two tribes of Auz and Khazraj of Medina regarding their loyalty to the Prophet and sincerity in the new faith. Auz had eliminated Ka'b bin Ashraf who was a great enemy of the new religion in Jamadil Ukhra 3 HE (or Rabiul Awwal 3 AH - refer para 8.5 (3). Khazraj in rivalry sought out another great enemy of the faith in the person of Abu Rafi and eliminated him.

454. Ibn Sa'd: *Tabaqat*, Vol 2, p 108; Tabari: *Tarikh*, Vol 1, pp 341, 342

455. Ibn Sa'd: *Tabaqat*, Vol 2, p 109; Tabari: *Tarikh*, Vol 1, p 342

456. Ibn Sa'd: *Tabaqat*, Vol 2, p 110; Tabari: *Tarikh*, Vol 1, p 342

457. Muir: *Life*, p 347

458. Ibn Sa'd: *Tabaqat*, Vol 2, p 111; Tabari: *Tarikh*, Vol 1, p 342

But the biographers furnish different dates - Jamadil Ukhra 3 H (Tabari),<sup>459</sup> Dhul Hijja 4 H (Wakidi)<sup>460</sup> and Ramadan 6 H (Ibn Sa'd).<sup>461</sup> Tabari also adds that it was on the 15th of the month.

Ibn Ishaq turns up with the information that Abu Rafi was one of the leaders who took leading role in collecting the confederate forces against the Prophet in the battle of the trench.<sup>462</sup> Therefore it is sure that at least up to Shawwal 5 HE (the date of the battle of Khandaq) Abu Rafi was alive.

It appears that Abu Rafi had been executed in Ramadan 6 HE (627 Nov 16 - Dec 15), more precisely on Dec 1, 627 if Tabari's report about the 15th is to be accepted.

Muir also places it in December 627.<sup>463</sup>

#### **(14) Marriage with Juwairiya**

In Ramadan 6 HE (627 Nov 16 - Dec 15), the Prophet added Juwairiya bint Harith bin Abu Dharar in his espousal circle.<sup>464</sup> She was a captive held in the Ghazwa of Banu Mustaliq and was the widow of Dhush Shafar bin Musafi who was killed in the encounter.

#### **(15) Sariyya Zaid bin Haritha against Umm Kirfa in Wadil Qura**

Zaid set out on a mercantile expedition to Syria. But he was waylaid near Wadil Qura, maltreated and plundered by the Banu Fazara. This occasioned much exasperation at Medina. When recovered sufficiently from the injuries inflicted by the robbers, Zaid was sent out with a strong force to execute vengeance upon them. Approaching stealthily, he surprised and captured the marauders' stronghold. Umm Kirfa, aunt of Uyaina, a lady who had gained celebrity as mistress of this nest of robbers, was taken prisoner with her daughter (Muir).

459. Tabari: Tarikh, Vol 1, p 217

461. Ibn Sa'd: Tabaqat, Vol 2, p 112

463. Muir: Life, p 348

460. Tabari: Tarikh, Vol 1, p 218

462. Ibn Hisham: Sirat, Vol 2, p 327

464. Mirkhond: Rauzat-us Safa, Pt II, p 774

Ibn Sa'd and Tabari placed this expedition in Ramadan 6 HE<sup>465</sup> which corresponded to 627 Nov 16 - Dec 15.

Muir also placed it in December 627.<sup>466</sup>

**(16) Sariyya Abdullah bin Rawaha against Usair bin Razim**

This expedition was undertaken in Shawwal 6H<sup>467</sup> which corresponded to (627 Dec 15 - 628 Jan 14).

Muir places it in January 628.<sup>468</sup>

**(17) Sariyya Kurz bin Jabir Fihri towards Uraniyins**

Some people of Ukl or Uraina tribe visited Medina and accepted Islam. The damp climate of Medina affected their spleen and for a cure the Prophet bade them to join his herd of milch camels grazing in the plain south of Quba, and to drink of their milk and urine. Following his advice they soon recovered; but with returning health they revived also the lust of plunder. They drove off the herd and attempted to escape.<sup>469</sup> The herdsman pursued the plunderers, but was seized and barbarously handled; his hands and legs were cut off, and thorny spikes thrust into his tongue and eyes till he died. In pursuit of the offenders Kurz bin Jabir Fihri set out with twenty horsemen.

But the biographers furnished different dates about this expedition - Jamadil Ula by Ibn Ishaq,<sup>470</sup> Jamadil Ukhra by Qastalani,<sup>471</sup> Shawwal 6 H by Wakidi, Ibn Sa'd and Tabari.<sup>472</sup>

Muir does not identify the period, but says that by the time the offenders were brought to book, the Prophet was in al Ghaba.<sup>473</sup>

In view of the conflicting reports, it is difficult to decide the true date of this Sariyya.

465. Ibn Sa'd: *Tabaqat*, Vol 2, p 111; Tabari: *Tarikh*, Vol 1, p 342

466. Muir: *Life*, p 347

467. Ibn Sa'd: *Tabaqat*, Vol 2, p 113

468. Muir: *Life*, p 349

469. Bukhari, Vol 1, p 148

470. Burhan, Aug 1964, p 82

471. Burhan, May 1964, p 287

472. Ibn Sa'd: *Tabaqat*, Vol 2, p 115; Tabari: *Tarikh*, Vol 1, p 344; Burhan, May 1964, pp 286, 287; Aug 1964, p 82

473. Muir: *Life*, p 350

### (18) Solar eclipse in the year of Hudaibiya

Alvi says that there is report from many biographers that there was a solar eclipse in the year of Hudaibiya apparently after the treaty. He also says that Cunningham located one eclipse on April 10, 628.<sup>474</sup>

Now this date corresponds to 29 Dhul Hijja (*Nasi*) 6 HE and 29 Dhul Qa'da 6 AH.

## 8.9 Events of 7 HE

### (1) Letters to various rulers

The sixth year was a very busy year in the life of the Prophet as we have seen in the foregoing paragraphs. By the close of this year, he started thinking of inviting the various neighbouring rulers to Islam and sent out a number of emissaries carrying letters addressed to them.

Tabari reports that it was Dhul Hijja 6 H that the Prophet wrote to Heraclius, the Roman Emperor, Harith, the Prince of Banu Ghassan, Chosroe, the Iranian Emperor, Muqauqis, the Roman Governor of Egypt, Negus, the King of Abyssinia and Haudha, the Chief of Banu Hanifa in Yamama.<sup>475</sup> But Ibn Sa'd gives the date as Muharram 7 H.<sup>476</sup>

Now in the pagan-Hegira concordance, pagan MHR 7 HE corresponded to Hegira ZLH 6 AH (628 Apr 11 - May 11). Ibn Sa'd reported in pagan and Tabari in Hegira calendars.

Margoliouth also places this in April 628<sup>477</sup> while the translator of *Tabaqat* places this in May 628 thinking that Ibn Sa'd's reference was to the Hegira calendar.

474. Burhan, Nov 1964, p 285

475. Tabari: *Tarikh*, Vol 1, p 345

476. Ibn Sa'd: *Tabaqat*, Vol 1, p 305

477. Margoliouth: *Rise*, p 365

## (2) Returning of Zainab to Abul As

Wakidi stated that in fulfilment of the conditions agreed upon between the Prophet and the Meccans in the treaty of Hudaibiya the Prophet returned his daughter Zainab to her husband Abul As who was still a pagan in Muharram 7 H<sup>478</sup> (628 Apr 11 - May 11).

## (3) Sariyya Umar bin Khattab, Sariyya Abu Bakr al Siddiq and Sariyya Bashir bin Sa'd al Ansari

In Sha'ban 7 H (628 Nov 3 - Dec 4), three expeditions set out - one by Umar against Turabah, the second by Abu Bakr against Banu Kilab at Najd<sup>479</sup> and the third by Bashir bin Sa'd towards Fadak.<sup>480</sup>

## (4) Sariyya Ghalib bin Abdullah al Laithee towards Maifa'

In Ramadan 7 H (628 Dec 4 - 629 Jan 2) Ghalib bin Abdullah Laithee led a Sariyya to Maifa'.<sup>481</sup>

## (5) Sariyya Bashir bin Sa'd al Ansari

Bashir bin Sa'd al Ansari undertook an expedition towards Yemen and Jamar in Shawwal 7 H<sup>482</sup> (629 Jan 2 - Feb 1).

## (6) Sariyya Ibn Abu al Awjah al Sulami

According to Wakidi, Ibn Abu al Awjah al Sulami took out a Sariyya against Banu Sulaim in Dhul Qa'da 7 H.<sup>483</sup> But Ibn Sa'd says that this was in Dhul Hijja 7 H and it returned on 1 Safar 8 H.<sup>484</sup>

Now in the seventh year, pagan Dhul Hijja corresponded to Hegira Dhul Qa'da (629 Mar 2 - Apr 1). Perhaps Wakidi reported with reference to the Hegira calendar.

The return was on Sunday, April 30, 629 (1 SFR 8 HE).

478. Tabari: Tarikh, Vol 1, p 367

479. Ibn Sa'd: Tabaqat, Vol 2, p 146; Tabari: Tarikh, Vol 1, p 368

480. Ibn Sa'd: Tabaqat, Vol 2, p 147; Tabari: Tarikh, Vol 1, p 368

481. Ibn Sa'd: Tabaqat, Vol 2, p 148; Tabari: Tarikh, Vol 1, p 368

482. Ibn Sa'd: Tabaqat, Vol 2, p 149; Tabari: Tarikh, Vol 1, p 368

483. Tabari: Tarikh, Vol 1, p 371

484. Ibn Sa'd: Tabaqat, Vol 2, p 153



## 8.10 Events of 8 HE

### (1) Sariyya Ghalib bin Abdullah Laithee

In Safar 8 H (629 Apr 30 - May 30) Ghalib bin Abdullah Laithee undertook two expeditions - one against Banu Mulawwih at Kadid<sup>485</sup> and the other against Banu Murrah towards Fadak.<sup>486</sup>

### (2) Sariyya Shuja bin Wahab al Asadi and Sariyya Ka'b bin Umair al Ghifari

In Rabiul Awwal 8 H (629 May 30 - Jun 29) two expeditions set out - one by Shuja bin Wahab al Asadi against Banu Amir at al Siyyi<sup>487</sup> and the other by Ka'b bin Umair al Ghifari towards Dhat Atlah beyond Wadil Qura.<sup>488</sup>

### (3) Sariyya Zaid bin Haritha to Muta

The expedition to Muta was led by Zaid bin Haritha in Jamadil Ula 8 H<sup>489</sup> (629 Jul 29 - Aug 27).

Considering it to be a reference to Hegira calendar Margoliouth places it in September 629.<sup>490</sup>

### (4) Sariyya 'Amr bin As towards Dhat Salasil beyond Wadil Qura

Ibn Sa'd and Tabari reported that in Jamadil Ukhra 8 H (629 Aug 27 - Sep 25) 'Amr bin As led an expedition towards Dhat Salasil beyond Wadil Qura.<sup>491</sup>

It is also said that it was in an extremely cold weather.<sup>492</sup> But the calendar does not disclose cold weather against Jamadil Ukhra 8 H.

485. Ibn Sa'd: *Tabaqat*, Vol 2, p 154; Tabari: *Tarikh*, Vol 1, p 372

486. Ibn Sa'd: *Tabaqat*, Vol 2, p 156

487. Ibn Sa'd: *Tabaqat*, Vol 2, p 157; Tabari: *Tarikh*, Vol 1, p 374

488. Ibn Sa'd: *Tabaqat*, Vol 2, p 158

489. Ibn Hisham: *Sirat*, Vol 2, p 437; Ibn Sa'd: *Tabaqat*, Vol 2, p 158; Tabari: *Tarikh*, Vol 1 p 380

490. Margoliouth: *Rise*, p 377

491. Ibn Sa'd: *Tabaqat*, Vol 2, p 162; Tabari: *Tarikh*, Vol 1, p 376

492. Burhan, May 1964, p 275

There are contradictory reports about 'Amr's coming to the Prophet. It was in the beginning of Safar 8 H<sup>493</sup> according to Tabari. Creating a conflict to such report, quoting 'Amr's own narration, Ibn Hisham maintains that he came to the Prophet a few days before the seizure of Mecca<sup>494</sup> indicating that his coming might be in Sha'ban or Ramadan itself.

If Ibn Hisham's report was correct, 'Amr could not undertake the expedition to Dhat Salasil in Jamadil Ukhra 8 H, because he had not yet joined the Prophet then.

Report about his undertaking this expedition in Jamadil Ukhra 8 H appears to be wrong. If we are to believe the report about the weather condition, the expedition could have been undertaken more likely in Sha'ban (Oct-Nov 629) or Ramadan (Nov-Dec 629) before the seizure of Mecca.

#### **(5) Sariyya Abu 'Ubaida bin Jarrah at Khabt**

According to Wakidi and Ibn Sa'd this expedition was undertaken in Rajab 8 H<sup>495</sup> (629 Sep 25 - Oct 24).

It was the occasion of eating of a dead whale when the party ran short of provisions<sup>496</sup> and was also known as Sariyya Saif al Bahar.<sup>497</sup>

Another story says that Khabt was the leaves of Salam, a thorny desert plant and the party lived on these leaves for some days.

#### **(6) Sariyya Abu Qatada bin Rib al Ansari towards Khudrah in the territory of Muharib**

Ibn Sa'd and Tabari dated this expedition in Sha'ban 8 H<sup>498</sup> (629 Oct 24 - Nov 23). Ibn Sa'd added that in this expedition Abu Qatada was absent from Medina for 15 nights.

493. Tabari: Tarikh, Vol 1, p 374

494. Ibn Hisham: Sirat, Vol 2, p 331

495. Ibn Sa'd: Tabaqat, Vol 2, p 163; Tabari: Tarikh, Vol 1, p 377

496. Ibn Sa'd: Tabaqat, Vol 2, p 163; Bukhari, Vol 7, pp 293, 294

497. Bukhari, Vol 5, p 454

498. Ibn Sa'd: Tabaqat, Vol 2, p 164; Tabari: Tarikh, Vol 1, p 378

**(7) Sariyya Abu Qatada, 'Amr bin As, Khalid bin Walid, and Sa'd bin Zaid al Asshali**

In Ramadan 8 H (629 Nov 23 - Dec 23) the following expeditions had been undertaken.

1. Sariyya Abu Qatada bin Ribi al Anasari towards Batn Idam 1 RMD<sup>499</sup> (629 Nov 24, FR)

It was in this occasion that the Quranic verse *O you who have attained to faith, when you go forth (to war) in God's cause, use your discernment, and do not - out of a desire for the fleeting gains of this worldly life - say unto anyone who offers you the greeting of peace, "Thou art not a believer": for with God there are gains abundant ... God is always aware of what you do (4:94)* was revealed.<sup>500</sup> Tabari also dated the expedition in the same month.<sup>501</sup>

2. Sariyya Sa'd bin Zaid al Ashhali against Manat

Date of start 18 RMD<sup>502</sup> (629 Dec 11, MO)

Date of return 24 RMD<sup>503</sup> (629 Dec 17, SU)

3. Sariyya Khalid bin Walid against

al Uzza at Nakhla

25 RMD<sup>504</sup> (629 Dec 18, MO)

4. Sariyya 'Amr bin As against Suwa

RMD<sup>505</sup> (629 Nov 23 - Dec 23)

**(8) Sariyya Khalid bin Walid and Sariyya Tufail bin 'Amr al Dawsī**

In Shawwal 8 H (629 Dec 23 - 630 Jan 21) Khalid bin Walid and Tufail bin 'Amr al Dawsī undertook expeditions respectively against Banu Jadhima<sup>506</sup> and Dhu Kaffayn.<sup>507</sup>

The date on which Khalid set out for the expedition is stated to be the Day of Procyon.<sup>508</sup>

499. Ibn Sa'd: *Tabaqat*, Vol 2, p 164

501. Tabari: *Tarikh*, Vol 1, p 380

503. Ibn Sa'd: *Tabaqat*, Vol 2, p 182

505. Ibn Sa'd: *Tabaqat*, Vol 2, p 180

506. Ibn Sa'd: *Tabaqat*, Vol 2, p 182

508. Ibn Sa'd: *Tabaqat*, Vol 2, p 182

500. Ibn Sa'd: *Tabaqat*, Vol 2, p 165

502. Ibn Sa'd: *Tabaqat*, Vol 2, p 181

504. Ibn Sa'd: *Tabaqat*, Vol 2, p 180;  
Tabari: *Tarikh*, Vol 1, p 404

507. Ibn Sa'd: *Tabaqat*, Vol 2, p 194

**(9) Ghazwa Ta'if**

Bukhari says on the authority of Musa bin Uqba that this Ghazwa occurred in Shawwal 8 H.<sup>509</sup> Ibn Sa'd also gives the same period and says that the siege continued for 18 days.<sup>510</sup>

Since this Ghazwa was a sequel to Ghazwa Hunain which took place in Shawwal, it must be an event of the later part of Shawwal.

Margoliouth says that Ta'if is at 36 hours' journey from Mecca.<sup>511</sup>

**(10) Marriage with Fatima bint Al Dahhak bin al Kilabi**

Abu Dukhabratul Sai'di narrates that the Prophet married Fatima bint Al Dahhak bin Sufyan al Kilabi in the month of Dhul Qa'da 8 H<sup>512</sup> (630 Jan 21 - Feb 20)

**(11) Letter to Jaifar**

Ibn Sa'd recorded that in Dhul Qa'da 8 H<sup>513</sup> (630 Jan 21 - Feb 20) the Prophet wrote a letter to Jaifar, the ruler of Uman inviting him to Islam.

**8.11 Events of 9 HE****(1) First tax collections**

Ibn Sa'd recorded that the Prophet sent out the first tax collectors on 1 Muharram 9 H<sup>514</sup> (630 Mar 22, Thursday).

**(2) Sariyya Uyaina bin Hisn al Fazari**

In Muharram 9 H (630 Mar 21 - Apr 20) Uyaina bin Hisn al Fazari led out an expedition against Banu Tamim.<sup>515</sup>

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509. Bukhari, Vol 5, p 428

511. Margoliouth: *Rise*, p 402

513. Ibn Sa'd: *Tabaqat*, Vol 1, p 309

515. Ibn Sa'd: *Tabaqat*, Vol 2, p 198

510. Ibn Sa'd: *Tabaqat*, Vol 2, pp 195, 196

512. Tabari: *Tarikh*, Vol 1, p 430

514. Ibn Sa'd: *Tabaqat*, Vol 2, p 198

**(3) Sariyya Qutba bin Amir bin Hadida**

Against Khath'am in Safar 9 H (630 Apr 20 - May 20) Qutba bin Amir bin Hadida undertook an expedition.<sup>516</sup>

**(4) Sariyya Ali bin Abu Talib and al Dahhak bin Sufyan al Kilabi**

In Rabiul Awwal 9 H (630 May 20 - Jun 18) Ali bin Abu Talib led an expedition at Tayy<sup>517</sup> and al Dahhak bin Sufyan al Kilabi against Banu Kilab.<sup>518</sup>

**(5) Sariyyas Alqama bin Mujarriz, Ali bin Abu Talib, and Ukkasha bin Mihsan**

In Rabiul Akhir 9 H (630 Jun 18 - Jul 17) three expeditions were undertaken - one by Alqama bin Mujarriz al Mudlizi against al Habasha,<sup>519</sup> the second by Ali bin Abu Talib against the idol of al Fuls<sup>520</sup> and the third by Ukkasha bin Mihsan al Asadi against al Jinab.<sup>521</sup>

**(6) Death of Negus and Sariyya Khalid bin Walid**

In Rajab 9 H (630 Sep 14 - Oct 14) the Abyssinian ruler Negus expired<sup>522</sup> and while still at Tabuk the Prophet sent out Khalid bin Walid for an expedition against Ukaidir bin 'Abd al Malik at Dumatul Jandal.<sup>523</sup>

**(7) Death of Umm Kulthum**

In Sha'ban 9 H (630 Oct 14 - Nov 13) the Prophet's daughter Umm Kulthum passed away.<sup>524</sup>

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516. Ibn Sa'd: *Tabaqat*, Vol 2, p 200

518. Ibn Sa'd: *Tabaqat*, Vol 2, p 201

520. Ibn Sa'd: *Tabaqat*, Vol 2, p 202

522. Tabari: *Tarikh*, Vol 1, p 456

524. Tabari: *Tarikh*, Vol 1, p 457

517. Tabari: *Tarikh*, Vol 1, p 445

519. Ibn Sa'd: *Tabaqat*, Vol 2, p 201

521. Ibn Sa'd: *Tabaqat*, Vol 2, p 203

523. Ibn Sa'd: *Tabaqat*, Vol 2, p 205

### (8) Visit of the delegation of Najran

The Christian delegates of Najran visited the Prophet in Shawwal 9 HE. Al Biruni stated that they argued with the Prophet on 4 Shawwal 9 HE.<sup>525</sup>

The date corresponded to December 15, 630, Saturday.

### (9) Death of Abdullah bin Abu Salul

In Dhul Qa'da 9 H<sup>526</sup> (631 Jan 11 - Feb 13) the hypocrite Abdullah bin Abu Salul died and the Prophet said his funeral prayers whereupon the verse *and never shalt thou pray over any of them that had died, and never shall thou stand by his grave: for, behold, they were bent on denying God and His Apostle, and they died in this their iniquity* (9:84) descended.

### (10) Abu Bakr's Hajj

In Dhul Hijja 9 H (631 Feb 9 - Mar 11) Abu Bakr performed the Hajj.<sup>527</sup> It was in this occasion that verses of Immunity (9:1-6) had been declared on *yaumul nahar*, the day of sacrifice which corresponded to 9 HE ZLH 10 (631 Feb 19, Tuesday). The commandment allowed the polytheists four months' time to leave Mecca from 10 ZLH 9 HE to 10 RBL 10 HE (631 Feb 19 - Jun 17).<sup>528</sup>

## 8.12 Events of 10 HE

### Sariyyas Khalid bin Walid and Ali bin Abu Talib

Two Sariyyas are recorded of 10 H - the first was Sariyya Khalid bin Walid against Abd al Madan at Najran and the second was Sariyya Ali bin Abu Talib against Yemen.

About the first, the date reported was Rabiul Awwal 10 H<sup>529</sup>

525. Sachau: Chronology, p 332

526. Tabari: Tarikh, Vol 1, p 454

527. Ibn Hisham: Sirat, Vol 2, p 655; Ibn Sa'd: Tabaqat, Vol 2, p 208

528. Tabari: Tarikh, Vol 1, p 457

529. Ibn Sa'd: Tabaqat, Vol 2, p 209

(631 Jun 7 - Jul 6) according to Ibn Sa'd; but according to Tabari it could be Rabiul Awwal, Rabiul Akhir or Jamadil Ula 10 H<sup>530</sup> (631 Jun 7 - Jul 6, Jul 6 - Aug 5, or Aug 5 - Sep 4)

It appears that Ali joined the Sariyya later. Alvi says that Khalid started in Rabiul Akhir and Ali in Ramadan 10 H. While starting the former had been asked to hand over charge of the entire army to Ali in case the latter joins him.<sup>531</sup>

Both Ibn Sa'd and Tabari agree that Ali started in Ramadan 10 H (631 Dec 1 - 30).<sup>532</sup>

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530. Tabari: Tarikh, Vol 1, p 460

531. Burhan, Dec 1964, p 361

532. Ibn Sa'd: Tabaqat, Vol 2, p 210; Tabari: Tarikh, Vol 1, p 466

## **Postscript**

With the tracking down of every event of his lifetime in the Christian calendar we have successfully established the historicity of the Prophet (pbuh) and have landed ourselves in a position to rectify the distortions wrought in the early chronology due to various imperfect reconstructions of the lost calendar.

The study may now close with a look back at the centuries-old date of *Miladun Nabi* which we have always been celebrating on the twelfth of Rabiul Awwal. Is this correct?

The Prophet was born on the second of Rabiul Awwal of the intercalary system which corresponded to the second of Jamadil Ula in the non-intercalary system. That is, had there been no intercalation, the name of the month in which the Prophet was born should have been Jamadil Ula. (Refer month number 19 in the last column of **Annexure 2**)

The Almighty God had decreed that we should go by the 12 monthly basis and the intercalary reckoning was the ways of the infidels and therefore the Prophet abolished it. Now that we have discarded intercalation, when do we celebrate *Miladun Nabi* - in Rabiul Awwal or in Jamadil Ula? While our year is non-intercalary, we are celebrating it in Rabiul Awwal, the month of the intercalary system.

If we want to celebrate it in the weather and season in which the Prophet was born, we must do it on 23rd of June every year irrespective of the Hegira month that may turn up against it. Or since we have switched over to the 12 monthly system with the resulting



year-round rotation of all the other festivals, and if we desire to rotate it also likewise, we must celebrate it in Jamadil Ula of the Hegira calendar for this was the month in which the Prophet was actually born in the non-intercalary reckoning.

If we prefer this, in the next few years it should be celebrated on September 27, 16 and 5 in 1995, 1996 and 1997 and on August 25, 14, and 3 in 1998, 1999 and 2000 AC respectively, for the second of Jamadil Ula falls on them. In 1994 we celebrated it on 20th August (against 12 Rabiul Awwal of the Hegira calendar) which fell neither on the first option nor on the second.

The Christian world has not been able to correct a similar error. When it is known that Jesus was not born in December, but sometime in summer when the dates ripe (cf *al Qur'an* 19:25), yet it continues to celebrate Christmas in December.

The question remains: How strong are we? Can we readily detach ourselves from the centuries-old usage?

**LOCATIONS OF THE INTERCALARY MONTHS**  
(Reference : paragraph 4.3)

Calendar	LOCATIONS											
31.12N34	770	733	720	683	646	609	572	535	498	461	424	387
	350	337	300	263	226	189	152	115	78	41	4	—
31.24N68	770	733	696	683	646	609	572	535	498	461	424	387
	350	313	300	263	226	189	152	115	78	41	4	—
31.36N102	770	733	696	659	646	609	572	535	498	461	424	387
	350	313	276	263	226	189	152	115	78	41	4	—
31.48N136	770	733	696	659	622	609	572	535	498	461	424	387
	350	313	276	239	226	189	152	115	78	41	4	—
31.60N170	770	733	696	659	622	609	572	535	498	461	424	387
	350	313	276	239	202	189	152	115	78	41	4	—
31.72N204	770	733	696	659	622	585	572	535	498	461	424	387
	350	313	276	239	202	165	152	115	78	41	4	—
31.84N238	770	733	696	659	622	585	548	511	498	461	424	387
	350	313	276	239	202	165	128	115	78	41	4	—
31.96N272	770	733	696	659	622	585	548	511	474	461	424	387
	350	313	276	239	202	165	128	91	78	41	4	—
31.108N306	770	733	696	659	622	585	548	511	474	437	424	387
	350	313	276	239	202	165	128	91	54	41	4	—
31.120N340	770	733	696	659	622	585	548	511	474	437	400	387
	350	313	276	239	202	165	128	91	54	17	4	—
31.120N372	770	733	696	659	622	585	548	511	474	437	400	363
	350	313	276	239	202	165	128	91	54	17	—	—

*Annexure 1 (contd.)*


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Combined locations	770	733	720	696	682	659	646	622	609	585	572
of all the eleven	548	535	511	498	474	461	437	424	400	387	363
calendars	350	337	313	300	276	263	239	226	202	189	165
	152	128	115	91	78	54	41	17	4		

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*Annexure 2*

## Sequences of the Months, and Pagan and Hegira Calendars

(Reference: paragraph 4.2, 4.3 and 7)

Date of commencement			Month No	Possible sequences						Calendars			
										Pagan		Hegira	
569	Jan	5	1							SHW	ZLQ		
	Feb	4	2							ZLQ	ZLH		
	Mar	5	3							ZLH	MHR	55	BII
	Apr	4	4				00A	00B		ZLH	SFR		
	May	3	5				MHR	MHR		MHR	RBL		
	Jun	2	6				SFR	SFR		SFR	RBR		
	Jul	2	7				RBL	RBL		RBL	JML		
	Jul	31	8				RBR	RBR		RBR	JMR		
	Aug	29	9				JML	JML		JML	RJB		
	Sep	28	10				JMR	JMR		JMR	SHB		
	Oct	28	11				RJB	RJB		RJB	RMD		
	Nov	26	12				SHB	SHB		SHB	SHW		
570	Dec	25	13				RMD	RMD		RMD	ZLQ		
	Jan	24	14				SHW	SHW		SHW	ZLH		
	Feb	23	15				ZLQ	ZLQ		ZLQ	MHR	54	BH
	Mar	25	16	01A			ZLH	ZLH		ZLH	SFR		
	Apr	23	17	MHR	01B			ZLH		1 AF MHR	RBL		
	May	22	18	SFR	MHR					SFR	RBR		
	Jun	21	19	RBL	SFR					SFR	RBR		
	Jul	20	20	RBR	RBL					RBR	JMR		

The lunar month commences from the sunset of the Julian  
dates shown in the table

## Annexure 2 (contd..)

Date of commencement	Month No	Possible sequences					Calendars	
		01A	01B				Pagan	Hegira
Aug 19	21	JML	RBR				JML	RJB
Sep 17	22	JMR	JML				JMR	SHB
Oct 17	23	RJB	JMR				RJB	RMD
Nov 15	24	SHB	RJB				SHB	SHW
Dec 15	25	RMD	SHB				RMD	ZLQ
571 Jan 13	26	SHW	RMD				SHW	ZLH
Feb 12	27	ZLQ	SHW				ZLQ	MHR 53 BH
Mar 14	28	ZLH	ZLQ		02A		ZLH	SFR
Apr 12	29		ZLH		MHR 02B	2 AF	MHR	RBL
May 12	30				SFR MHR		SFR	RBR
Jun 10	31				RBL SFR		RBL	JML
Jul 10	32				RBR RBL		RBR	JMR
Aug 8	33				JML RBR		JML	RJB
Sep 6	34				JMR JML		JMR	SHB
Oct 6	35				RJB JMR		RJB	RMD
Nov 4	36				SHB RJB		SHB	SHW
Dec 4	37				RMD SHB		RMD	ZLQ
572 Jan 3	38				SHW RMD		SHW	ZLH
Feb 1	39				ZLQ SHW		ZLQ	MHR 52 BH
Mar 2	40				ZLH ZLQ		ZLH	SFR
Apr 1	41	03A	03B		ZLH ZLH		ZLH	RBL
Apr 30	42	MHR	MHR			3 AF	MHR	RBR
May 29	43	SFR	SFR				SFR	JML
Jun 28	44	RBL	RBL				RBL	JMR
Jul 27	45	RBR	RBR				RBR	RJB
Aug 26	46	JML	JML				JML	SHB
Sep 24	47	JMR	JMR				JMR	RMD
Oct 24	48	RJB	RJB				RJB	SHW
Nov 22	49	SHB	SHB				SHB	ZLQ
Dec 22	50	RMD	RMD				RMD	ZLH

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement			Month No	Possible sequences						Calendars					
				03A	03B					Pagan		Hegira			
573	Jan	21	51	SHW	SHW							SHW	MHR	51	BH
	Feb	19	52	ZLQ	ZLQ							ZLQ	SFR		
	Mar	21	53	ZLH	ZLH		04A					ZLH	RBL		
	Apr	19	54		ZLH		MHR	04B		4	AF	MHR	RBR		
	May	19	55				SFR	MHR				SFR	JML		
	Jun	17	56				RBL	SFR				RBL	JMR		
	Jul	17	57				RBR	RBL				RBR	RJB		
	Aug	15	58				JML	RBR				JML	SHB		
	Sep	14	59				JMR	JML				JMR	RMD		
	Oct	13	60				RJB	JMR				RJB	SHW		
	Nov	12	61				SHB	RJB				SHB	ZLQ		
	Dec	11	62				RMD	SHB				RMD	ZLH		
574	Jan	10	63				SHW	RMD				SHW	MHR	50	BH
	Feb	8	64				ZLQ	SHW				ZLQ	SFR		
	Mar	10	65	05A			ZLH	ZLQ				ZLH	RBL		
	Apr	9	66	MHR	05B			ZLH				MHR	RBR		
	May	8	67	SFR	MHR					5	AF	SFR	JML		
	Jun	7	68	RBL	SFR							RBL	JMR		
	Jul	6	69	RBR	RBL							RBR	RJB		
	Aug	4	70	JML	RBR							JML	SHB		
	Sep	3	71	JMR	JML							JMR	RMD		
	Oct	3	72	RJB	JMR							RJB	SHW		
	Nov	1	73	SHB	RJB							SHB	ZLQ		
	Dec	1	74	RMD	SHB							RMD	ZLH		
575	Dec	10	75	SHW	RMD							SHW	MHR	49	BH
	Jan	29	76	ZLQ	SHW							ZLQ	SFR		
	Feb	27	77	ZLH	ZLQ							ZLH	RBL		
	Mar	29	78	ZLH	ZLH		06A	06B				ZLH	RBR		
	Apr	28	79				MHR	MHR		6	AF	MHR	JML		
	May	27	80				SFR	SFR				SFR	JMR		

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement	Month No	Possible sequences				Calendars	
					06A 06B	Pagan	Hegira
Jun 26	81				RBL RBL	RBL	RJB
Jul 25	82				RBR RBR	RBR	SHB
Aug 23	83				JML JML	JML	RMD
Sep 22	84				JMR JMR	JMR	SHW
Oct 22	85				RJB RJB	RJB	ZLQ
Nov 20	86				SHB SHB	SHB	ZLH
Dec 20	87				RMD RMD	RMD	MHR 48 BH
576 Jan 18	88				SHW SHW	SHW	SFR
Feb 17	89				ZLQ ZLQ	ZLQ	RBL
Mar 17	90	07A			ZLH ZLH	ZLH	RBR
Apr 16	91	MHR	07B		ZLH	7 AF MHR	JML
May 15	92	SFR	MHR			SFR	JMR
Jun 14	93	RBL	SFR			RBL	RJB
Jul 13	94	RBR	RBL			RBR	SHB
Aug 12	95	JML	RBR			JML	RMD
Sep 10	96	JMR	JML			JMR	SHW
Oct 10	97	RJB	JMR			RJB	ZLQ
Nov 8	98	SHB	RJB			SHB	ZLH
Dec 8	99	RMD	SHB			RMD	MHR 47 BH
577 Jan 7	100	SHW	RMD			SHW	SFR
Feb 5	101	ZLQ	ZLQ	08A		ZLH	RBR
Mar 7	102	ZLH	ZLQ	08A		ZLH	RBR
Apr 5	103		ZLH	MHR	08B	8 AF MHR	JML
May 5	104			SFR	MHR	SFR	JMR
Jun 3	105			RBL	SFR	RBL	RJB
Jul 3	106			RBR	RBL	RBR	SHB
Aug 1	107			JML	RBR	JML	RMD
Aug 31	108			JMR	JML	JMR	SHW
Sep 29	109			RJB	JMR	RJB	ZLQ
Oct 29	110			SHB	RJB	SHB	ZLH

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement	Month No	Possible sequences					Calendars			
					08A	08B	Pagan	Hegira		
578	Nov 27	111			RMD	SHB	RMD	MHR	46	BH
	Dec 27	112			SHW	RMD	SHW	SFR		
	Jan 26	113			ZLQ	SHW	ZLQ	RBL		
	Feb 24	114			ZLH	ZLQ	ZLH	RBR		
	Mar 26	115	09A	09B	ZLH	ZLH	ZLH	JML		
	Apr 24	116	MHR	MHR			9 AF MHR	JMR		
	May 24	117	SFR	SFR			SFR	RJB		
	Jun 22	118	RBL	RBL			RBL	SHB		
	Jul 22	119	RBR	RBR			RBR	RMD		
	Aug 20	120	JML	JML			JML	SHW		
	Sep 19	121	JMR	JMR			JMR	ZLQ		
	Oct 18	122	RJB	RJB			RJB	ZLH		
579	Nov 17	123	SHB	SHB			SHB	MHR	45	BH
	Dec 16	124	RMD	RMD			RMD	SFR		
	Jan 15	125	SHW	SHW			SHW	RBL		
	Feb 13	126	ZLQ	ZLQ			ZLQ	RBR		
	Mar 15	127	ZLH	ZLH	10A		ZLH	JML		
	Apr 14	128		ZLH	MHR	10B	10 AF MHR	JMR		
	May 13	129			SFR	MHR	SFR	RJB		
	Jun 12	130			RBL	SFR	RBL	SHB		
	Jul 11	131			RBR	RBL	RBR	RMD		
	Aug 9	132			JML	RBR	JML	SHW		
	Sep 8	133			JMR	JML	JMR	ZLQ		
	Oct 8	134			RJB	JMR	RJB	ZLH		
580	Nov 6	135			SHB	RJB	SHB	MHR	44	BH
	Dec 6	136			RMD	SHB	RMD	SFR		
	Jan 4	137			SHW	RMD	SHW	RBL		
	Feb 3	138			ZLQ	SHW	ZLQ	RBR		
	Mar 3	139	11A		ZLH	ZLQ	ZLH	JML		
	Apr 2	140	MHR			ZLH	11 AF MHR	JMR		

The lunar month commences from the sunset of the Julian dates shown in the table



## Annexure 2 (contd..)

Date of commencement	Month No	Possible sequences					Calendars	
		11A	11B				Pagan	Hegira
May 1	141	SFR	MHR				SFR	RJB
May 31	142	RBL	SFR				RBL	SHB
Jun 30	143	RBR	RBL				RBR	RMD
Jul 29	144	JML	RBR				JML	SHW
Aug 27	145	JMR	JML				JMR	ZLQ
Sep 26	146	RJB	JMR				RJB	ZLH
Oct 25	147	SHB	RJB				SHB	MHR 43 BH
Nov 24	148	RMD	SHB				RMD	SFR
Dec 24	149	SHW	RMD				SHW	RBL
581 Jan 22	150	ZLQ	SHW				ZLQ	RBR
Feb 21	151	ZLH	ZLQ				ZLH	JML
Mar 22	152	ZLH	ZLH	12A	12B		ZLH	JMR
Apr 21	153			MHR	MHR	12 AF	MHR	RJB
May 20	154			SFR	SFR		SFR	SHB
Jun 19	155			RBL	RBL		RBL	RMD
Jul 18	156			RBR	RBR		RBR	SHW
Aug 16	157			JML	JML		JML	ZLQ
Sep 15	158			JMR	JMR		JMR	ZLH
Oct 15	159			RJB	RJB		RJB	MHR 42 BH
Nov 13	160			SHB	SHB		SHB	SFR
Dec 13	161			RMD	RMD		RMD	RBL
582 Jan 11	162			SHW	SHW		SHW	RBR
Feb 10	163			ZLQ	ZLQ		ZLQ	JML
Mar 12	164	13A		ZLH	ZLH		ZLH	JMR
Apr 10	165	MHR	13B			13 AF	MHR	RJB
May 10	166	SFR	MHR				SFR	SHB
Jun 8	167	RBL	SFR				RBL	RMD
Jul 8	168	RBR	RBL				RBR	SHW
Aug 6	169	JML	RBR				JML	ZLQ
Sep 5	170	JMR	JML				JMR	ZLH

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement	Month	No	Possible sequences					Calendars			
			13A	13B				Pagan		Hegira	
583	Oct	4	171	RJB	JMR				RJB	MHR	41 BH
	Nov	3	172	SHB	RJB				SHB	SFR	
	Dec	2	173	RMD	SHB				RMD	RBL	
	Jan	1	174	SHW	RMD				SHW	RBR	
	Jan	31	175	ZLQ	SHW				ZLQ	JML	
	Mar	1	176	ZLH	ZLQ	14A			ZLH	JMR	
	Mar	31	177		ZLH	MHR	14B	14 AF	MHR	RJB	
	Apr	29	178			SFR	MHR		SFR	SHB	
	May	28	179			RBL	SFR		RBL	RMD	
	Jun	27	180			RBR	RBL		RBR	SHW	
	Jul	26	181			JML	RBR		JML	ZLQ	
	Aug	25	182			JMR	JML		JMR	ZLH	
	Sep	23	183			RJB	JMR		RJB	MHR	40 BH
	Oct	23	184			SHB	RJB		SHB	SFR	
	Nov	22	185			RMD	SHB		RMD	RBL	
	Dec	21	186			SHW	RMD		SHW	RBR	
584	Jan	20	187			ZLQ	SHW		ZLQ	JML	
	Feb	18	188			ZLH	ZLQ		ZLH	JMR	
	Mar	19	189	15A	15B	ZLH	ZLH		ZLH	RJB	
	Apr	17	190	MHR	MHR			15 AF	MHR	SHB	
	May	17	191	SFR	SFR				SFR	RMD	
	Jun	15	192	RBL	RBL				RBL	SHW	
	Jul	15	193	RBR	RBR				RBR	ZLQ	
	Aug	13	194	JML	JML				JML	ZLH	
	Sep	12	195	JMR	JMR				JMR	MHR	39 BH
	Oct	11	196	RJB	RJB				RJB	SFR	
585	Nov	10	197	SHB	SHB				SHB	RBL	
	Dec	10	198	RMD	RMD				RMD	RBR	
	Jan	8	199	SHW	SHW				SHW	JML	
	Feb	7	200	ZLQ	ZLQ				ZLQ	JMR	

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement		Month No	Possible sequences					Calendars	
			15A	15B				Pagan	Hegira
	Mar 8	201	ZLH	ZLH		16A		ZLH	RJB
	Apr 7	202		ZLH		MHR	16B	16 AF MHR	SHB
	May 6	203				SFR	MHR	SFR	RMD
	Jun 5	204				RBL	SFR	RBL	SHW
	Jul 4	205				RBR	RBL	RBR	ZLQ
	Aug 2	206				JML	RBR	JML	ZLH
	Sep 1	207				JMR	JML	JMR	MHR 38 BH
	Oct 1	208				RJB	JMR	RJB	SFR
	Oct 30	209				SHB	RJB	SHB	RBL
	Nov 29	210				RMD	SHB	RMD	RBR
	Dec 28	211				SHW	RMD	SHW	JML
586	Jan 27	212				ZLQ	SHW	ZLQ	JMR
	Feb 26	213	17A			ZLH	ZLQ	ZLH	RJB
	Mar 27	214	MHR	17B			ZLH	17 AF MHR	SHB
	Apr 26	215	SFR	MHR				SFR	RMD
	May 25	216	RBL	SFR				RBL	SHW
	Jun 24	217	RBR	RBL				RBR	ZLQ
	Jul 23	218	JML	RBR				JML	ZLH
	Aug 21	219	JMR	JML				JMR	MHR 37 BH
	Sep 20	220	RJB	JMR				RJB	SFR
	Oct 20	221	SHB	RJB				SHB	RBL
	Nov 18	222	RMD	SHB				RMD	RBR
	Dec 18	223	SHW	RMD				SHW	JML
587	Jan 16	224	ZLQ	SHW				ZLQ	JMR
	Feb 15	225	ZLH	ZLQ				ZLH	RJB
	Mar 17	226	ZLH	ZLH		18A	18B	ZLH	SHB
	Apr 15	227				MHR	MHR	18 AF MHR	RMD
	May 14	228				SFR	SFR	SFR	SHW
	Jun 13	229				RBL	RBL	RBL	ZLQ
	Jul 12	230				RBR	RBR	RBR	ZLH

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement	Month No	Possible sequences					Calendars			
					18A	18B	Pagan		Hegira	
	Aug 11	231			JML	JML	JML	MHR	36	BH
	Sep 9	232			JMR	JMR	JMR	SFR		
	Oct 9	233			RJB	RJB	RJB	RBL		
	Nov 8	234			SHB	SHB	SHB	RBR		
	Dec 7	235			RMD	RMD	RMD	JML		
588	Jan 6	236			SHW	SHW	SHW	JMR		
	Feb 4	237			ZLQ	ZLQ	ZLQ	RJB		
	Mar 5	238	19A		ZLH	ZLH	ZLH	SHB		
	Apr 3	239	MHR	19B		ZLH	19 AF MHR	RMD		
	May 3	240	SFR	MHR			SFR	SHW		
	Jun 1	241	RBL	SFR			RBL	ZLQ		
	Jul 1	242	RBR	RBL			RBR	ZLH		
	Jul 30	243	JML	RBR			JML	MHR	35	BH
	Aug 29	244	JMR	JML			JMR	SFR		
	Sep 27	245	RJB	JMR			RJB	RBL		
	Oct 27	246	SHB	RJB			SHB	RBR		
	Nov 25	247	RMD	SHB			RMD	JML		
	Dec 25	248	SHW	RMD			SHW	JMR		
589	Jan 24	249	ZLQ	SHW			ZLQ	RJB		
	Feb 22	250	ZLH	ZLQ	20A		ZLH	SHB		
	Mar 24	251		ZLH	MHR	20B	20 AF MHR	RMD		
	Apr 22	252			SFR	MHR	SFR	SHW		
	May 22	253			RBL	SFR	RBL	ZLQ		
	Jun 20	254			RBR	RBL	RBR	ZLH		
	Jul 20	255			JML	RBR	JML	MHR	34	BH
	Aug 18	256			JMR	JML	JMR	SFR		
	Sep 17	257			RJB	JMR	RJB	RBL		
	Oct 16	258			SHB	RJB	SHB	RBR		
	Nov 15	259			RMD	SHB	RMD	JML		
	Dec 14	260			SHW	RMD	SHW	JMR		

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement			Month No	Possible sequences				Calendars	
							20A 20B	Pagan	Hegira
590	Jan	13	261				ZLQ SHW	ZLQ	RJB
	Feb	12	262				ZLH ZLQ	ZLH	SHB
	Mar	13	263	21A	21B		ZLH ZLH	ZLH	RMD
	Apr	12	264	MHR	MHR			21 AF MHR	SHW
	May	11	265	SFR	SFR			SFR	ZLQ
	Jun	10	266	RBL	RBL			RBL	ZLH
	Jul	9	267	RBR	RBR			RBR	MHR 33 BH
	Aug	7	268	JML	JML			JML	SFR
	Sep	6	269	JMR	JMR			JMR	RBL
	Oct	6	270	RJB	RJB			RJB	RBR
	Nov	4	271	SHB	SHB			SHB	JML
	Dec	4	272	RMD	RMD			RMD	JMR
591	Jan	2	273	SHW	SHW			SHW	RJB
	Feb	1	274	ZLQ	ZLQ			ZLQ	SHB
	Mar	3	275	ZLH	ZLH		22A	ZLH	RMD
	Apr	1	276		ZLH		MHR 22B	ZLH	SHW
	May	1	277				SFR MHR	22 AF MHR	ZLQ
	May	30	278				RBL SFR	SFR	ZLH
	Jun	29	279				RBR RBL	RBL	MHR 32 BH
	Jul	28	280				JML RBR	RBR	SFR
	Aug	26	281				JMR JML	JML	RBL
	Sep	25	282				RJB JMR	JMR	RBR
	Oct	25	283				SHB RJB	RJB	JML
	Nov	23	284				RMD SHB	SHB	JMR
592	Dec	23	285				SHW RMD	RMD	RJB
	Jan	21	286				ZLQ SHW	SHW	SHB
	Feb	20	287	23A			ZLH ZLQ	ZLQ	RMD
	Mar	20	288	MHR	23B			ZLH	SHW
	Apr	18	289	SFR	MHR			23 AF MHR	ZLQ
	May	18	290	RBL	SFR			SFR	ZLH

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement	Month No	Possible sequences					Calendars		
		23A	23B				Pagan	Hegira	
	Jun 16	291	RBR	RBL			RBL	MHR	31 BH
	Jul 16	292	JML	RBR			RBR	SFR	
	Aug 14	293	JMR	JML			JML	RBL	
	Sep 13	294	RJB	JMR			JMR	RBR	
	Oct 12	295	SHB	RJB			RJB	JML	
	Nov 11	296	RMD	SHB			SHB	JMR	
	Dec 11	297	SHW	RMD			RMD	RJB	
593	Jan 9	298	ZLQ	SHW			SHW	SHB	
	Feb 8	299	ZLH	ZLQ			ZLQ	RMD	
	Mar 10	300	ZLH	ZLH	24A	24B	ZLH	SHW	
	Apr 8	301			MHR	MHR	24 AF MHR	ZLQ	
	May 8	302			SFR	SFR	SFR	ZLH	
	Jun 6	303			RBL	RBL	RBL	MHR	30 BH
	Jul 6	304			RBR	RBR	RBR	SFR	
	Aug 4	305			JML	JML	JML	RBL	
	Sep 3	306			JMR	JMR	JMR	RBR	
	Oct 2	307			RJB	RJB	RJB	JML	
	Nov 1	308			SHB	SHB	SHB	JMR	
	Nov 30	309			RMD	RMD	RMD	RJB	
	Dec 30	310			SHW	SHW	SHW	SHB	
594	Jan 29	311			ZLQ	ZLQ	ZLQ	RMD	
	Feb 27	312	25A		ZLH	ZLH	ZLH	SHW	
	Mar 29	313	MHR	25B		ZLH	ZLH	ZLQ	
	Apr 27	314	SFR	MHR			25 AF MHR	ZLH	
	May 27	315	RBL	SFR			SFR	MHR	29 BH
	Jun 25	316	RBR	RBL			RBL	SFR	
	Jul 25	317	RML	RBR			RBR	RBL	
	Aug 23	318	JMR	JML			JML	RBR	
	Sep 22	319	RJB	JMR			JMR	JML	
	Oct 21	320	SHB	RJB			RJB	JMR	

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement		Month No	Possible sequences					Calendars	
			25A	25B				Pagan	Hegira
595	Nov 20	321	RMD	SHB				SHB	RJB
	Dec 19	322	SHW	RMD				RMD	SHB
	Jan 18	323	ZLQ	SHW				SHW	RMD
	Feb 16	324	ZLH	ZLQ	26A			ZLQ	SHW
	Mar 18	325		ZLH	MHR	26B		ZLH	ZLQ
	Apr 17	326			SFR	MHR	26 AF	MHR	ZLH
	May 16	327			RBL	SFR		SFR	MHR 28 BH
	Jun 15	328			RBR	RBL		RBL	SFR
	Jul 14	329			JML	RBR		RBR	RBL
	Aug 12	330			JMR	JML		JML	RBR
	Sep 11	331			RJB	JMR		JMR	JML
	Oct 11	332			SHB	RJB		RJB	JMR
	Nov 9	333			RMD	SHB		SHB	RJB
	Dec 9	334			SHW	RMD		RMD	SHB
596	Jan 7	335			ZLQ	SHW		SHW	RMD
	Feb 6	336			ZLH	ZLQ		ZLQ	SHW
	Mar 7	337		27	ZLH	ZLH		ZLH	ZLQ
	Apr 5	338		MHR			27 AF	MHR	ZLH
	May 5	339		SFR				SFR	MHR 27 BH
	Jun 3	340		RBL				RBL	SFR
	Jul 2	341		RBR				RBR	RBL
	Aug 1	342		JML				JML	RBR
	Aug 30	343		JMR				JMR	JML
	Sep 29	344		RJB				RJB	JMR
	Oct 28	345		SHB				SHB	RJB
	Nov 27	346		RMD				RMD	SHB
	Dec 27	347		SHW				SHW	RMD
597	Jan 25	348		ZLQ				ZLQ	SHW
	Feb 24	349		ZLH				ZLH	ZLQ
	Mar 25	350		ZLH				ZLH	ZLH

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement	Month No	Possible sequences					Calendars			
					28A	28B	Pagan		Hegira	
Apr 24	351				MHR	MHR	28	AF MHR	MHR	26 BH
May 23	352				SFR	SFR		SFR	SFR	
Jun 22	353				RBL	RBL		RBL	RBL	
Jul 21	354				RBR	RBR		RBR	RBR	
Aug 20	355				JML	JML		JML	JML	
Sep 18	356				JMR	JMR		JMR	JMR	
Oct 18	357				RJB	RJB		RJB	RJB	
Nov 16	358				SHB	SHB		SHB	SHB	
Dec 16	359				RMD	RMD		RMD	RMD	
598 Jan 15	360				SHW	SHW		SHW	SHW	
Feb 13	361				ZLQ	ZLQ		ZLQ	ZLQ	
Mar 15	362	29A			ZLH	ZLH		ZLH	ZLH	
Apr 13	363	MHR	29B			ZLH	29	AF MHR	MHR	25 BH
May 13	364	SFR	MHR					SFR	SFR	
Jun 11	365	RBL	SFR					RBL	RBL	
Jul 11	366	RBR	RBL					RBR	RBR	
Aug 9	367	JML	RBR					JML	JML	
Sep 8	368	JMR	JML					JMR	JMR	
Oct 7	369	RJB	JMR					RJB	RJB	
Nov 6	370	SHB	RJB					SHB	SHB	
Dec 5	371	RMD	SHB					RMD	RMD	
599 Jan 4	372	SHW	RMD					SHW	SHW	
Feb 2	373	ZLQ	SHW					ZLQ	ZLQ	
Mar 4	374	ZLH	ZLQ		30A			ZLH	ZLH	
Apr 3	375		ZLH		MHR	30B	30	AF MHR	MHR	24 BH
May 2	376				SFR	MHR		SFR	SFR	
Jun 1	377				RBL	SFR		RBL	RBL	
Jun 30	378				RBR	RBL		RBR	RBR	
Jul 30	379				JML	RBR		JML	JML	
Aug 28	380				JMR	JML		JMR	JMR	

The lunar month commences from the sunset of the Julian dates shown in the table



## Annexure 2 (contd..)

Date of commencement	Month No	Possible sequences					Calendars	
					30A	30B	Pagan	Hegira
600	Sep 27	381			RJB	JMR	RJB	RJB
	Oct 26	382			SHB	RJB	SHB	SHB
	Nov 25	383			RMD	SHB	RMD	RMD
	Dec 24	384			SHW	RMD	SHW	SHW
	Jan 23	385			ZLQ	SHW	ZLQ	ZLQ
	Feb 21	386			ZLH	ZLQ	ZLH	ZLH
	Mar 22	387	31A	31B	ZLH	ZLH	ZLH	MHR 23 BH
	Apr 20	388	MHR	MHR			31 AF MHR	SFR
	May 20	389	SFR	SFR			SFR	RBL
	Jun 18	390	RBL	RBL			RBL	RBR
	Jul 18	391	RBR	RBR			RBR	JML
	Aug 16	392	JML	JML			JML	JMR
	Sep 15	393	JMR	JMR			JMR	RJB
	Oct 14	394	RJB	RJB			RJB	SHB
	Nov 13	395	SHB	SHB			SHB	RMD
	Dec 13	396	RMD	RMD			RMD	SHW
	Jan 11	397	SHW	SHW			SHW	ZLQ
	Feb 10	398	ZLQ	ZLQ			ZLQ	ZLH
	Mar 11	399	ZLH	ZLH	32A		ZLH	MHR 22 BH
601	Apr 10	400		ZLH	MHR	32B	32 AF MHR	SFR
	May 9	401			SFR	MHR	SFR	RBL
	Jun 8	402			RBL	SFR	RBL	RBR
	Jul 7	403			RBR	RBL	RBR	JML
	Aug 5	404			JML	RBR	JML	JMR
	Sep 4	405			JMR	JML	JMR	RJB
	Oct 4	406			RJB	JMR	RJB	SHB
	Nov 2	407			SHB	RJB	SHB	RMD
	Dec 2	408			RMD	SHB	RMD	SHW
	Jan 1	409			SHW	RMD	SHW	ZLQ
	Jan 30	410			ZLQ	SHW	ZLQ	ZLH

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement	Month No	Possible sequences					Calendars			
					32A	32B	Pagan	Hegira		
Mar 1	411	33A			ZLH	ZLQ	ZLH	MHR	21	BH
Mar 30	412	MHR	33B			ZLH	33 AF MHR	SFR		
Apr 29	413	SFR	MHR				SFR	RBL		
May 28	414	RBL	SFR				RBL	RBR		
Jun 27	415	RBR	RBL				RBR	JML		
Jul 26	416	JML	RBR				JML	JMR		
Aug 25	417	JMR	JML				JMR	RJB		
Sep 23	418	RJB	JMR				RJB	SHB		
Oct 23	419	SHB	RJB				SHB	RMD		
Nov 21	420	RMD	SHB				RMD	SHW		
Dec 21	421	SHW	RMD				SHW	ZLQ		
603 Jan 20	422	ZLQ	SHW				ZLQ	ZLH		
Feb 18	423	ZLH	ZLQ				ZLH	MHR	20	BH
Mar 20	424	ZLH	ZLH		34A	34B	ZLH	SFR		
Apr 18	425				MHR	MHR	34 AF MHR	RBL		
May 17	426				SFR	SFR	SFR	RBR		
Jun 16	427				RBL	RBL	RBL	JML		
Jul 15	428				RBR	RBR	RBR	JMR		
Aug 14	429				JML	JML	JML	RJB		
Sep 12	430				JMR	JMR	JMR	SHB		
Oct 12	431				RJB	RJB	RJB	RMD		
Nov 11	432				SHB	SHB	SHB	SHW		
Dec 10	433				RMD	RMD	RMD	ZLQ		
604 Jan 9	434				SHW	SHW	SHW	ZLH		
Feb 7	435				ZLQ	ZLQ	ZLQ	MHR	19	BH
Mar 8	436	35A			ZLH	ZLH	ZLH	SFR		
Apr 6	437	MHR	35B			ZLH	35 AF MHR	RBL		
May 6	438	SFR	MHR				SFR	RBR		
Jun 4	439	RBL	SFR				RBL	JML		
Jul 4	440	RBR	RBL				RBR	JMR		

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement	Month No	Possible sequences					Calendars	
		35A	35B				Pagan	Hegira
Aug 2	441	JML	RBR				JML	RJB
Sep 1	442	JMR	JML				JMR	SHB
Sep 30	443	RJB	JMR				RJB	RMD
Oct 30	444	SHB	RJB				SHB	SHW
Nov 28	445	RMD	SHB				RMD	ZLQ
Dec 28	446	SHW	RMD				SHW	ZLH
605 Jan 27	447	ZLQ	SHW				ZLQ	MHR 18 BH
Feb 25	448	ZLH	ZLQ		36A		ZLH	SFR
Mar 27	449		ZLH		MHR 36B		36 AF MHR	RBL
Apr 25	450				SFR MHR		SFR	RBR
May 25	451				RBL SFR		RBL	JML
Jun 23	452				RBR RBL		RBR	JMR
Jul 23	453				JML RBR		JML	RJB
Aug 21	454				JMR JML		JMR	SHB
Sep 20	455				RJB JMR		RJB	RMD
Oct 19	456				SHB RJB		SHB	SHW
Nov 18	457				RMD SHB		RMD	ZLQ
Dec 17	458				SHW RMD		SHW	ZLH
606 Jan 16	459				ZLQ SHW		ZLQ	MHR 17 BH
Feb 15	460				ZLH ZLQ		ZLH	SFR
Mar 16	461	37A	37B		ZLH ZLH		ZLH	RBL
Apr 15	462	MHR	MHR				37 AF MHR	RBR
May 14	463	SFR	SFR				SFR	JML
Jun 13	464	RBL	RBL				RBL	JMR
Jul 12	465	RBR	RBR				RBR	RJB
Aug 10	466	JML	JML				JML	SHB
Sep 9	467	JMR	JMR				JMR	RMD
Oct 9	468	RJB	RJB				RJB	SHW
Nov 7	469	SHB	SHB				SHB	ZLQ
Dec 7	470	RMD	RMD				RMD	ZLH

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement			Month No	Possible sequences						Calendars			
				37A	37B					Pagan		Hegira	
607	Jan	5	471	SHW	SHW					SHW	MHR	16	BH
	Feb	4	472	ZLQ	ZLQ					ZLQ	SFR		
	Mar	6	473	ZLH	ZLH	38A				ZLH	RBL		
	Apr	4	474		ZLH	MHR	38B	38	AF	MHR	RBR		
	May	3	475			SFR	MHR			SFR	JML		
	Jun	2	476			RBL	SFR			RBL	JMR		
	Jul	1	477			RBR	RBL			RBR	RJB		
	Jul	31	478			JML	RBR			JML	SHB		
	Aug	29	479			JMR	JML			JMR	RMD		
	Sep	28	480			RJB	JMR			RJB	SHW		
	Oct	28	481			SHW	RJB			SHW	ZLQ		
	Nov	26	482			RMD	SHB			RMD	ZLH		
608	Dec	26	483			SHW	RMD			SHW	MHR	15	BH
	Jan	24	484			ZLQ	SHW			ZLQ	SFR		
	Feb	23	485	39A		ZLH	ZLQ			ZLH	RBL		
	Mar	24	486	MHR	39B		ZLH	39	AF	MHR	RBR		
	Apr	22	487	SFR	MHR					SFR	JML		
	May	21	488	RBL	SFR					RBL	JMR		
	Jun	20	489	RBR	RBL					RBR	RJB		
	Jul	19	490	JML	RBR					JML	SHB		
	Aug	18	491	JMR	JML					JMR	RMD		
	Sep	16	492	RJB	JMR					RJB	SHW		
	Oct	16	493	SHB	RJB					SHB	ZLQ		
	Nov	14	494	RMD	SHB					RMD	ZLH		
	Dec	14	495	SHW	RMD					SHW	MHR	14	BH
609	Jan	13	496	ZLQ	SHW					ZLQ	SFR		
	Feb	11	497	ZLH	ZLQ					ZLH	RBL		
	Mar	13	498	ZLH	ZLH	40A	40B			ZLH	RBR		
	Apr	11	499			MHR	MHR	40	AF	MHR	JML		
	May	11	500			SFR	SFR			SFR	JMR		

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement		Month No	Possible sequences				Calendars	
						40A 40B	Pagan	Hegira
	Jun 9	501				RBL RBL	RBL	RJB
	Jul 9	502				RBR RBR	RBR	SHB
	Aug 7	503				JML JML	JML	RMD
	Sep 6	504				JMR JMR	JMR	SHW
	Oct 5	505				RJB RJB	RJB	ZLQ
	Nov 4	506				SHB SHB	SHB	ZLH
	Dec 4	507				RMD RMD	RMD	MHR 13 BH
610	Jan 2	508				SHW SHW	SHW	SFR
	Feb 1	509				ZLQ ZLQ	ZLQ	RBL
	Mar 2	510	41A			ZLH ZLH	ZLH	RBR
	Apr 1	511	MHR	41B		ZLH	41 AF MHR	JML
	Apr 30	512	SFR	MHR			SFR	JMR
	May 30	513	RBL	SFR			RBL	RJB
	Jun 28	514	RBR	RBL			RBR	SHB
	Jul 28	515	JML	RBR			JML	RMD
	Aug 26	516	JMR	JML			JMR	SHW
	Sep 25	517	RJB	JMR			RJB	ZLQ
	Oct 25	518	SHB	RJB			SHB	ZLH
	Nov 23	519	RMD	SHB			RMD	MHR 12 BH
	Dec 23	520	SHW	RMD			SHW	SFR
611	Jan 21	521	ZLQ	SHW			ZLQ	RBL
	Feb 20	522	ZLH	ZLQ	42A		ZLH	RBR
	Mar 21	523		ZLH	MHR	42B	42 AF MHR	JML
	Apr 20	524			SFR	MHR	SFR	JMR
	May 19	525			RBL	SFR	RBL	RJB
	Jun 18	526			RBR	RBL	RBR	SHB
	Jul 17	527			JML	RBR	JML	RMD
	Aug 15				JMR	JML	JMR	SHW
	Sep 14	529			RJB	JMR	RJB	ZLQ
	Oct 14	530			SHB	RJB	SHB	ZLH

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement	Month No	Possible sequences				Calendars			
					42A	42B	Pagan	Hegira	
612	Nov 12	531			RMD	SHB	RMD	MHR	11 BH
	Dec 12	532			SHW	RMD	SHW	SFR	
	Jan 10	533			ZLQ	SHW	ZLQ	RBL	
	Feb 9	534			ZLH	ZLQ	ZLH	RBR	
	Mar 10	535	43A	43B	ZLH	ZLH	ZLH	JML	
	Apr 8	536	MHR	MHR			43 AF MHR	JMR	
	May 7	537	SFR	SFR			SFR	RJB	
	Jun 6	538	RBL	RBL			RBL	SHB	
	Jul 5	539	RBR	RBR			RBR	RMD	
	Aug 4	540	JML	JML			JML	SHW	
	Sep 2	541	JMR	JMR			JMR	ZLQ	
	Oct 2	542	RJB	RJB			RJB	ZLH	
613	Nov 1	543	SHB	SHB			SHB	MHR	10 BH
	Nov 30	544	RMD	RMD			RMD	SFR	
	Dec 30	545	SHW	SHW			SHW	RBL	
	Jan 28	546	ZLQ	ZLQ			ZLQ	RBR	
	Feb 27	547	ZLH	ZLH	44A		ZLH	JML	
	Mar 28	548		ZLH	MHR	44B	44 AF MHR	JMR	
	Apr 27	549			SFR	MHR	SFR	RJB	
	May 26	550			RBL	SFR	RBL	SHB	
	Jun 25	551			RBR	RBL	RBR	RMD	
	Jul 24	552			JML	RBR	JML	SHW	
	Aug 23	553			JMR	JML	JMR	ZLQ	
	Sep 21	554			RJB	JMR	RJB	ZLH	
614	Oct 21	555			SHB	RJB	SHB	MHR	9 BH
	Nov 19	556			RMD	SHB	RMD	SFR	
	Dec 19	557			SHW	RMD	SHW	RBL	
	Jan 18	558			ZLQ	SHW	ZLQ	RBR	
	Feb 16	559	45A		ZLH	ZLQ	ZLH	JML	
	Mar 18	560	MHR			ZLH	45 AF MHR	JMR	

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement	Month No	Possible sequences					Calendars	
		45A	45B				Pagan	Hegira
Apr 16	561	SFR	MHR				SFR	RJB
May 16	562	RBL	SFR				RBL	SHB
Jun 14	563	RBR	RBL				RBR	RMD
Jul 14	564	JML	RBR				JML	SHW
Aug 12	565	JMR	JML				JMR	ZLQ
Sep 11	566	RJB	JMR				RJB	ZLH
Oct 10	567	SHB	RJB				SHB	MHR 8 BH
Nov 9	568	RMD	SHB				RMD	SFR
Dec 8	569	SHW	RMD				SHW	RBL
615 Jan 7	570	ZLQ	SHW				ZLQ	RBR
Feb 5	571	ZLH	ZLQ				ZLH	JML
Mar 7	572	ZLH	ZLH	46A	46B		ZLH	JMR
Apr 6	573			MHR	MHR	46 AF	MHR	RJB
May 5	574			SFR	SFR		SFR	SHB
Jun 4	575			RBL	RBL		RBL	RMD
Jul 3	576			RBR	RBR		RBR	SHW
Aug 1	577			JML	JML		JML	ZLQ
Aug 31	578			JMR	JMR		JMR	ZLH
Sep 30	579			RJB	RJB		RJB	MHR 7 BH
Oct 29	580			SHB	SHB		SHB	SFR
Nov 28	581			RMD	RMD		RMD	RBL
Dec 27	582			SHW	SHW		SHW	RBR
616 Jan 26	583			ZLQ	ZLQ		ZLQ	JML
Feb 24	584	47A		ZLH	ZLH		ZLH	JMR
Mar 25	585	MHR	47B		ZLH	47 AF	MHR	RJB
Apr 23	586	SFR	MHR				SFR	SHB
May 23	587	RBL	SFR				RBL	RMD
Jun 21	588	RBR	RBL				RBR	SHW
Jul 21	589	JML	RBR				JML	ZLQ
Aug 19	590	JMR	JML				JMR	ZLH

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement	Month No	Possible sequences					Calendars		
		47A	47B				Pagan	Hegira	
617	Sep 18	591	RJB	JMR			RJB	MHR	6 BH
	Oct 17	592	SHB	RJB			SHB	SFR	
	Nov 16	593	RMD	SHB			RMD	RBL	
	Dec 16	594	SHW	RMD			SHW	RBR	
	Jan 14	595	ZLQ	SHW			ZLQ	JML	
	Feb 13	596	ZLH	ZLH	48A		ZLH	JMR	
	Mar 14	597		ZLH	MHR	48B	48 AF MHR	RJB	
	Apr 13	598			SFR	MHR	SFR	SHB	
	May 12	599			RBL	SFR	RBL	RMD	
	Jun 11	600			RBR	RBL	RBR	SHW	
618	Jul 19	601			JML	RBR	JML	ZLQ	
	Aug 9	602			JMR	JML	JMR	ZLH	
	Sep 7	603			RJB	JMR	RJB	MHR	5 BH
	Oct 7	604			SHB	RJB	SHB	SFR	
	Nov 5	605			RMD	SHB	RMD	RBL	
	Dec 5	606			SHW	RMD	SHW	RBR	
	Jan 4	607			ZLQ	SHW	ZLQ	JML	
	Feb 2	608			ZLH	ZLQ	ZLH	JMR	
	Mar 4	609	49A	49B	ZLH	ZLH	ZLH	RJB	
	Apr 2	610	MHR	MHR			49 AF MHR	SHB	
619	May 2	611	SFR	SFR			SFR	RMD	
	May 31	612	RBL	RBL			RBL	SHW	
	Jun 30	613	RBR	RBR			RBR	ZLQ	
	Jul 29	614	JML	JML			JML	ZLH	
	Aug 28	615	JMR	JMR			JMR	MHR	4 BH
	Sep 26	616	RJB	RJB			RJB	SFR	
	Oct 26	617	SHB	SHB			SHB	RBL	
	Nov 26	618	RMD	RMD			RMD	RBR	
	Dec 24	619	SHW	SHW			SHW	JML	
	Jan 23	620	ZLQ	ZLQ			ZLQ	JMR	

The lunar month commences from the sunset of the Julian dates shown in the table



## Annexure 2 (contd..)

Date of commencement		Month No	Possible sequences					Calendars	
			49A	49B				Pagan	Hegira
	Feb 21	621	ZLH	ZLH		50A		ZLH	RJB
	Mar 23	622		ZLH		MHR	50B	50 AF MHR	SHB
	Apr 21	623				SFR	MHR	SFR	RMD
	May 21	624				RBL	SFR	RBL	SHW
	Jun 19	625				RBR	RBL	RBR	ZLQ
	Jul 19	626				JML	RBR	JML	ZLH
	Aug 17	627				JMR	JML	JMR	MHR 3 BH
	Sep 16	628				RJB	JMR	RJB	SFR
	Oct 15	629				SHB	RJB	SHB	RBL
	Nov 14	630				RMD	SHB	RMD	RBR
	Dec 13	631				SHW	RMD	SHW	JML
620	Jan 12	632				ZLQ	SHW	ZLQ	JMR
	Feb 10	633	51A			ZLH	ZLQ	ZLH	RJB
	Mar 11	634	MHR	51B			ZLH	51 AF MHR	SHB
	Apr 9	635	SFR	MHR				SFR	RMD
	May 9	636	RBL	SFR				RBL	SHW
	Jun 7	637	RBR	RBL				RBR	ZLQ
	Jul 7	638	JML	RBR				JML	ZLH
	Aug 5	639	JMR	JML				JMR	MHR 2 BH
	Sep 4	640	RJB	JMR				RJB	SFR
	Oct 4	641	SHB	RJB				SHB	RBL
	Nov 2	642	RMD	SHB				RMD	RBR
	Dec 2	643	SHW	RMD				SHW	JML
	Dec 31	644	ZLQ	SHW				ZLQ	JMR
621	Jan 30	645	ZLH	ZLQ				ZLH	RJB
	Feb 28	646	ZLH	ZLH		52A	52B	ZLH	SHB
	Mar 30	647				MHR	MHR	52 AF MHR	RMD
	Apr 28	648				SFR	SFR	SFR	SHW
	May 28	649				RBL	RBL	RBL	ZLQ
	Jun 26	650				RBR	RBR	RBR	ZLH

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement	Month	No	Possible sequences				Calendars			
						51A	52B	Pagan	Hegira	
Jul 25	651					JML	JML	JML	MHR	1 BH
Aug 24	652					JMR	JMR	JMR	SFR	
Sep 23	653					RJB	RJB	RJB	RBL	
Oct 22	654					SHB	SHB	SHB	RBR	
Nov 21	655					RMD	RMD	RMD	JML	
Dec 21	656					SHW	SHW	SHW	JMR	
622 Jan 19	657					ZLQ	ZLQ	ZLQ	RJB	
Feb 18	658	53A				ZLH	ZLH	ZLH	SHB	
Mar 19	659	MHR	53B				ZLH	ZLH	RMD	
Apr 18	660	SFR	MHR					1 HE MHR	SHW	
May 18	661	RBL	SFR					SFR	ZLQ	
Jun 16	662	RBR	RBL					RBL	ZLH	
Jul 15	663	JML	RBR					RBR	MHR	1 AH
Aug 14	664	JMR	JML					JML	SFR	
Sep 12	665	RJB	JMR					JMR	RBL	
Oct 12	666	SHB	RJB					RJB	RBR	
Nov 10	667	RMD	SHB					SHB	JML	
Dec 10	668	SHW	RMD					RMD	JMR	
623 Jan 9	669	ZLQ	SHW					SHW	RJB	
Feb 7	670	ZLH	ZLQ			54A		ZLQ	SHB	
Mar 9	671		ZLH			MHR	54B	ZLH	RMD	
Apr 7	672					SFR	MHR	2 HE MHR	SHW	
May 7	673					RBL	SFR	SFR	ZLQ	
Jun 6	674					RBR	RBL	RBL	ZLH	
Jul 5	675					JML	RBR	RBR	MHR	2 AH
Aug 3	676					JMR	JML	JML	SFR	
Sep 2	677					RJB	JMR	JMR	RBL	
Oct 1	678					SHB	RJB	RJB	RBR	
Oct 31	679					RMD	SHB	SHB	JML	
Nov 30	680					SHW	RMD	RMD	JMR	

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement		Month No	Possible sequences				Calendars	
						54A 54B	Pagan	Hegira
624	Dec 29	681				ZLQ SHW	SHW	RJB
	Jan 28	682				ZLH ZLQ	ZLQ	SHB
	Feb 26	683	55A	55B		ZLH ZLH	ZLH	RMD
	Mar 27	684	MHR	MHR			3 HE MHR	SHW
	Apr 25	685	SFR	SFR			SFR	ZLQ
	May 25	686	RBL	RBL			RBL	ZLH
	Jun 23	687	RBR	RBR			RBR	MHR 3 AH
	Jul 23	688	JML	JML			JML	SFR
	Aug 21	689	JMR	JMR			JMR	RBL
	Sep 19	690	RJB	RJB			RJB	RBR
	Oct 19	691	SHB	SHB			SJB	JML
	Nov 18	692	RMD	RMD			RMD	JMR
625	Dec 18	693	SHW	SHW			SHW	RJB
	Jan 16	694	ZLQ	ZLQ			ZLQ	SHB
	Feb 15	695	ZLH	ZLH	56A		ZLH	RMD
	Mar 16	696		ZLH	MHR	56B	ZLH	SHW
	Apr 15	697			SFR	MHR	4 HE MHR	ZLQ
	May 14	698			RBL	SFR	SFR	ZLH
	Jun 13	699			RBR	RBL	RBL	MHR 4 AH
	Jul 12	700			JML	RBR	RBR	SFR
	Aug 10	701			JMR	JML	JML	RBL
	Sep 9	702			RJB	JMR	JMR	RBR
	Oct 9	703			SHB	RJB	RJB	JML
	Nov 7	704			RMD	SHB	SHB	JMR
626	Dec 6	705			SHW	RMD	RMD	RJB
	Jan 5	706			ZLQ	SHW	SHW	SHB
	Feb 4	707	57A		ZLH	ZLQ	ZLQ	RMD
	Mar 5	708	MHR	57B		ZLH	ZLH	SHW
	Apr 4	709	SFR	MHR			5 HE MHR	ZLQ
	May 3	710	RBL	SFR			SFR	ZLH

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement	Month	No	Possible sequences					Calendars		
			57A	57B				Pagan	Hegira	
	Jun	2	711	RBR	RBL			RBL	MHR	5 AH
	Jul	2	712	JML	RBR			RBR	SFR	
	Jul	31	713	JMR	JML			JML	RBL	
	Aug	29	714	RJB	JMR			JMR	RBR	
	Sep	28	715	SHB	RJB			RJB	JML	
	Oct	28	716	RMD	SHB			SHB	JMR	
	Nov	26	717	SHW	RMD			RMD	RJB	
	Dec	26	718	ZLQ	SHW			SHW	SHB	
627	Jan	24	719	ZLH	ZLQ			ZLQ	RMD	
	Feb	23	720	ZLH	ZLH	58		ZLH	SHW	
	Mar	25	721			MHR		6 HE MHR	ZLQ	
	Apr	23	722			SFR		SFR	ZLH	
	May	22	723			RBL		RBL	MHR	6 AH
	Jun	21	724			RBR		RBR	SFR	
	Jul	20	725			JML		JML	RBL	
	Aug	18	726			JMR		JMR	RBR	
	Sep	17	727			RJB		RJB	JML	
	Oct	17	728			SHB		SHB	JMR	
	Nov	15	729			RMD		RMD	RJB	
	Dec	15	730			SHW		SHW	SHB	
628	Jan	14	731			ZLQ		ZLQ	RMD	
	Feb	12	732			ZLH		ZLH	SHW	
	Mar	13	733	59		ZLH		ZLH	ZLQ	
	Apr	11	734	MHR				7 HE MHR	ZLH	
	May	11	735	SFR				SFR	MHR	7 AH
	Jun	9	736	RBL				RBL	SFR	
	Jul	8	737	RBR				RBR	RBL	
	Aug	7	738	JML				JML	RBR	
	Sep	5	739	JMR				JMR	JML	
	Oct	5	740	RJB				RJB	JMR	

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement		Month No	Possible sequences					Calendars	
				59				Pagan	Hegira
629	Nov 3	741		KIM				SHB	RJB
	Dec 4	742		RMD				RMD	SHB
	Jan 2	743		SHW				SHW	RMD
	Feb 1	744		ZLQ				ZLQ	SHW
	Mar 2	745		ZLH		60		ZLH	ZLQ
	Mar 31	746				MHR		8 HE MHR	ZLH
	Apr 30	747				SFR		SFR	MHR 8 AH
	May 30	748				RBL		RBL	SFR
	Jun 28	749				RBR		RBR	RBL
	Jul 27	750				JML		JML	RBR
	Aug 26	751				JMR		JMR	JML
	Sep 25	752				RJB		RJB	JMR
	Oct 24	753				SHB		SHB	RJB
	Nov 23	754				RMD		RMD	SHB
	Dec 23	755				SHW		SHW	RMD
630	Jan 21	756				ZLQ		ZLQ	SHW
	Feb 19	757		61		ZLH		ZLH	ZLQ
	Mar 21	758		MHR				9 HE MHR	ZLH
	Apr 19	759		SFR				SFR	MHR 9 AH
	May 19	760		RBL				RBL	SFR
	Jun 17	761		RBR				RBR	RBL
	Jul 17	762		JML				JML	RBR
	Aug 15	763		JMR				JMR	JML
	Sep 14	764		RJB				RJB	JMR
	Oct 13	765		SHB				SHB	RJB
	Nov 12	766		RMD				RMD	SHB
	Dec 11	767		SHW				SHW	RMD
631	Jan 10	768		ZLQ				ZLQ	SHW
	Feb 9	769		ZLH				ZLH	ZLQ
	Mar 10	770		ZLH				ZLH	ZLH

The lunar month commences from the sunset of the Julian dates shown in the table

## Annexure 2 (contd..)

Date of commencement	Month No	Possible sequences					Calendars	
				62			Pagan	Hegira
Apr 9	771			MHR			10 HE MHR	MHR 10 AH
May 8	772			SFR			SFR	SFR
Jun 7	773			RBL			RBL	RBL
Jul 6	774			RBR			RBR	RBR
Aug 5	775			JML			JML	JML
Sep 3	776			JMR			JMR	JMR
Oct 3	777			RJB			RJB	RJB
Nov 1	778			SHB			SHB	SHB
Dec 1	779			RMD			RMD	RMD
Dec 30	780			SHW			SHW	SHW
632 Jan 29	781			ZLQ			ZLQ	ZLQ
Feb 28	782	63		ZLH			ZLH	ZLH
Mar 29	783	MHR					11 HE MHR	MHR 11 AH
Apr 27	784	SFR					SFR	SFR
May 27	785	RBL					RBL	RBL
Jun 25	786	RBR					RBR	RBR

The lunar month commences from the sunset of the Julian dates shown in the table

### *Annexure 3*

## **Tsybulsky's Chart for Calculation of Astronomical Dates of New Moon**

(Reference: paragraph 4.2)

No.	Millennium	Century	Decade	Year	Month	
(0)	0.0	0.0	0.0	0.0	Mar	24.2
(1)	13.9	4.3	9.3	18.6	Apr	22.6
(2)	27.7	8.7	18.6	7.8	May	22.0
(3)		13.0	27.9	26.4	Jun	20.6
(4)		17.4	7.6	15.5	Jul	20.0
(5)		21.7	16.9	4.6	Aug	18.0
(6)		26.0	26.2	23.3	Sep	17.0
(7)		0.8	6.0	12.4	Oct	16.6
(8)		5.2	15.3	1.5	Nov	15.1
(9)		9.5	24.6	20.2	Dec	14.8
					Jan	13.4
					Feb	11.9

### **How to use the chart**

To determine the date of new moon in a given year and month (accuracy, within 0.5 day in GMT),

- (1) add the figures standing in the columns Millennium, Century, Decade, Year and Month against the given year and month,
- (2) add correction 0.0, 0.2, 0.5 or 0.8 depending on whether the remainder after dividing the serial number of the year by four is 0, 1, 2 or 3 respectively,

(The data for the months of January and February are calculated according to the preceding year. For example, the dates of new moon in January and February 1925 would be calculated for the year 1924),

- (3) For the months after September, 1582 AC, add 13.0 for change of the calendar from the Julian style to the Gregorian, and
- (4) Subtract 29.5, 59.1 or 88.6 from the sum obtained, depending on which of these numbers is exceeded by the sum; the remainder will give the date of the first new moon in the given month (for there may be two of them).



7.

**(Reference : paragraph 4.2)**

7.

[illegible]

## Annexure 4 (contd.)

Date	Jul.		Aug.		Sep.		Oct.		Nov.		Dec.	
	20°N	24°N	20°N	24°N	20°N	24°N	20°N	24°N	20°N	24°N	20°N	24°N
1			1837	1843					1726	1721		
2					1815	1817						
3											1720	1712
4	1844	1852					1746	1744				
5			1835	1841					1724	1719		
6					1811	1813						
7											1721	1713
8	1844	1851					1742	1741				
9			1833	1838					1722	1717		
10					1808	1809						
11											1722	1714
12	1843	1851					1739	1737				
13			1830	1835					1721	1715		
14					1804	1805						
15											1723	1715
16	1843	1850					1736	1733				
17			1827	1832					1720	1714		
18					1800	1801						
19											1725	1717
20	1842	1849					1733	1730				
21			1824	1829					1719	1713		
22					1757	1757						
23											1727	1719
24	1840	1847					1730	1727				
25			1821	1825					1719	1712		
26					1753	1753						
27											1729	1721
28	1839	1845					1728	1724				
29			1818	1821					1719	1712		
30					1749	1748						
31											1731	1723

(Data extracted from Dr. Muhammad Ilyas' Islamic Calendar, Times and Qiblah).

# Annexure 5

MILLENNIUM CALENDAR 0001 AC — 2299 AC				B. YEARS									
				Last two digits of the year									
				00	01	02	03	04	05				
				06	07		08	09	10				
					12	13	14	15	16				
				17	18	19		20	21				
					23	24	25	26	27				
				28	29	30	31	32	33				
				34	35		36	37	38				
					40	41	42	43	44				
A. CENTURIES				45	46	47		48	49				
					51	52	53	54	55				
				56	57	58	59	60	61				
				62	63		64	65	66				
					68	69	70	71	72				
				73	74	75		76	77				
					79	80	81	82	83				
				84	85	86	87	88	89				
				90	91		92	93	94				
					96	97	98	99					
First two digits of the year													
Julian		Gregorian		D Key Letters						C MONTHS			
04	11	15	19	J	K	L	O	X	Y	Z	JAN		OCT
05	12	16	20	Z	J	K	L	O	X	Y		MAY	
06	13			Y	Z	J	K	L	O	X	FEB		AUG
00	07	14	17	X	Y	Z	J	K	L	O	FEB	MAR	NOV
01	08	15		O	X	Y	Z	J	K	L		JUN	
02	09		18	L	O	X	Y	Z	J	K	SEP		DEC
03	10		22	K	L	O	X	Y	Z	J	JAN	APR	JUL
E. DATES				F. DAYS									
01	08	15	22	29	MO	TU	WE	TH	FR	SA	SU		
02	09	16	23	30	TU	WE	TH	FR	SA	SU	MO		
03	10	17	24	31	WE	TH	FR	SA	SU	MO	TU		
04	11	18	25		TH	FR	SA	SU	MO	TU	WE		
05	12	19	26		FR	SA	SU	MO	TU	WE	TH		
06	13	20	27		SA	SU	MO	TU	WE	TH	FR		
07	14	21	28		SU	MO	TU	WE	TH	FR	SA		

*Annexure 5 (contd.)***How to use this calendar**

- (1) Identify the key letter in table D standing at the intersecting point of the row of the first two digits of the year shown in table A and the column of the last two digits of the year shown in table B.
- (2) Locate the same key letter in table D against the row of the month under reference in table C.
- (3) Locate the week-day in table F standing at the intersecting point of the row of the date in question in table E and the column of the key letter in table D.

The week-day recorded thereat will be the week-day of the date in question.

- \* In table A use Julian calendar up to October 4, 1582 and Gregorian from October 15, 1582. There were no such dates as 5,6,...13,14 in Christian calendar in October 1582 AC.
- \*\* In table C use italicized months of January and February in case of leap years.

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